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UNITED EVANGELICAL

SEPTEMBER 15, 1948

ACTION

Voice of Evangelical Christianity in America

CAUSE OF EVANGELICAL MISSIONS GIVEN WINGS
New Assemblies plane forms link in air transit line which will belt the globe, serving scores of foreign mission stations. (See page 16).

UEA

Readers Say—

Meet "Liberalism" Intelligently

To the Editor:

I would like to take this opportunity to express my sincere appreciation for *UEA*. I have been a subscriber almost from the beginning of its publication. It is meeting a tremendous need. It *is* true that evangelical Christianity, as interpreted and "lived" by many Christians, has failed to a large degree. We who believe know that the inspired Word of God has not failed and we need to be willing to search our hearts and lives to see where *we* have failed.

In the university where I am taking courses in the Religious Education Department the professors candidly admit that "liberalism" has not transformed religious education as they had hoped. That is why I was so encouraged to read articles in your journal giving evangelical standards for Bible colleges. For years I have worked and prayed that Bible schools would work together to raise the standards so that we could meet modernism and liberalism with intelligence, knowledge and a deep spirituality. We have been too much like ostriches with our heads in the sand. We closed our eyes to vital issues in our social, economic and spiritual environments.

The more liberal education I get the more convinced I am that the Bible is the inspired Word of God.

MARY L. MOORE

Elizabeth, N. J.

Spirit of 1905

To the Editor:

I have just returned from the meeting of the International Association of Evangelists at Winona Lake, Ind. (Evangelical Newsfront, page 13). The spirit of Chapman, Biederwolf and Sunday was in the air. The scene of many evangelistic gatherings was the place. The passion possessing the leaders was that which moved the men of an earlier day — a love for Jesus Christ and through Him a love for a world of lost men. So the first week of Winona Lake Bible Conference brought forth memories of a day when mighty men of God moved through the land calling upon their fellows to turn to the Lord.

Evangelism is entering upon another day of power and blessing. Men with vision stand together in solid phalanx, ready to lead the Church of Christ into another era of revival and evangelism. Such men feel that "now is the hour" and that God's Holy Spirit waits to give power. Many of His servants are willing, ready and expectant. Such atmosphere could not help but yield a Spirit-guided program.

For a number of years the office of the evangelist has suffered a loss of reputation. This was brought about by a few unprincipled men who recognized no accountability to God and the Church of Christ. It is felt that that time is passing and the International Association of Evangelists has prepared itself to lead the way in re-establishing confidence in the New Testament office of the evangelist. To this end it adopted a Code of Ethics at Winona to which all members must subscribe. In view thereof, pastors and churches will find it to their advantage to use the Clearing House of Evangelists of the Association when planning meetings in local church, union campaigns and conference. The Association's facilities are for them to use and their inquiries are invited.

I have been a pastor for fifteen years of a seventeen-year ministry. The cry of my heart has been that I might live to see a mighty working of God in the Church and in the hearts of lost men. The interest which now prevails might well be the harbinger of such divine working. It is in the heart of many evangelists to spend themselves to the extent that the Lord of Harvest may not want for laborers. That desire is also with many, many pastors. Let us put ourselves to the task with no thought of the cost. The revivals which swept the land at the turn of the century can sweep again. Blow strongly, Wind of God!

EARL JENSEN

Wheaton, Ill.

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EVANGELICALS OF WORLD CONFER AT CLARENS

R. L. DECKER

VANGELICAL leaders from three continents, ten nations and over a score of denominations ered at Clarens, Montreux, tzerland, August 7-10 to become iainted with one another and to uss the formation of a World ociation of Evangelicals.

t the conclusion of the confer- a program of organization was ated which is to culminate in onvention of evangelical leaders organizations in Zurich, Switand in the summer of 1949.

he Clarens Conference* met at George's School in an atmos- e of expectancy and consecra- . On Saturday Dr. R. L. Decker, cutive secretary of the National ociation of Evangelicals (USA), ight greetings from the evangel- s of America and called the conce to prayer. After prayer, Dr. ker made it clear that a chair- should be elected by the Conce who should be a European. American delegation empha- d throughout the meetings that had come to confer with the hren of other nations and not to up "an NAE" in Europe. The ference there elected as its offi- : Dr. A. H. Oussoren, pastor Middleburg, The Netherlands of Dutch Reformed Churches, as rman and Dr. Decker as corman. Dr. J. Elwin Wright, ident of the New England Felship, USA., was elected secre- and Mr. W. A. Molenaar of werp, Belgium, treasurer.

o agenda had been prepared presly in order that the conference nt be entirely free to formulate own program. Therefore an nda Committee was elected ch consisted of at least one repntative of each country. This mittee determined the subjects discussion at each session.

Vorship sessions were arranged each day and were led by Frau tor Wassersug of Beatenberg, Oussoren, Rev. Prebendary gh of the Church of England, Dr. William Childs Robinson of Columbia Presbyterian Seminary in Decatur, Georgia, Dr. Decker and Willy Diezel of Germany.

The meetings were characterized by a spirit of earnestness in prayer and warmth in fellowship all the more remarkable because of the fact that at least four languages, and some times five, had to be used in each session. The sessions of prayer and worship were especially blessed.

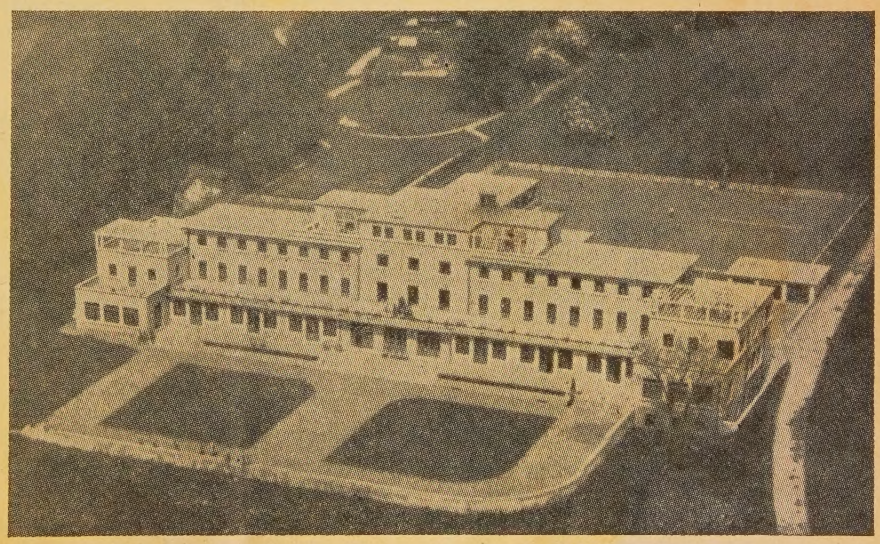
World Alliance Represented

The World Evangelical Alliance, which has been in existence over 102 years and is known the world over for its outspoken stand for the evangelical faith and its promotion of the World Week of Universal Prayer the first full week of each year, was represented in Clarens by its General Secretary, the Hon. H. M. Gooch, Mrs. Gooch and the Rev. Prebendary Hugh Gough of the Church of England. The open discussion revealed that the very effective organization of evangelicals in Germany which was well represented in Clarens, is closely related to the World Evangelical Alliance.

There was a frank facing of the many factors involved in bringing about evangelical united action in Europe. For example, it was pointed out that in some countries, notably France and Switzerland, the observance of the WEA's World Week of Prayer has been taken over by the Councils of Churches whose leadership is predominantly "liberal." Mr. Gooch explained that the material for the observance was sent to all who asked for it and that the London office had no control over the local observances but that the WEA itself was unquestionably orthodox and evangelical in its officially adopted confession of faith and statements of purpose.

Of special significance was the visit of Dr. Theodore Graebner to the conference on Monday when he spoke on the theological tendencies in Germany today. Dr. Graebner

* The Conference was held as a result of the visit of Dr. J. Elwin Wright to Europe in 1946. Dr. Wright made the preliminary arrangements for Clarens as Secretary of International Cooperation for the National Association of Evangelicals.



ST. GEORGE'S SCHOOL, CLARENS, MONTREUX, SWITZERLAND

Scene of International Conference of Evangelicals

is the Professor of Philosophy at Concordia Theological Seminary in Saint Louis, Mo., U. S. A. He is one of the leading clergymen of the Missouri Synod Lutheran church whose radio preacher, Dr. Walter A. Maier is so well known. Dr. Graebner took this occasion to commend the NAE for its work in the United States and to encourage the Bible-believing leaders in Europe to organize a similar association for themselves. He spoke of his own church as being somewhat aloof from such associations because of its pre-occupation with its own great task of reaching the large Lutheran population of the United States consisting of many who had gone there from Europe. He expressed the hope that the time would come when there could be closer cooperation.

Dr. Wright was asked to explain the origin and workings of the NAE in the United States and when he had done so there was unanimous agreement that something of the same kind should be organized in Europe after all the evangelical leaders and groups had been advised of the plan.

Conference Accomplishments

At the conclusion of the three-day conference the participants agreed that their accomplishments could be summed up as follows:

1. An understanding of one another, inspite of language, cultural, national and ecclesiastical differences. This common understanding and fellowship centers in agreement upon a basic confession of faith as outlined in the NAE Statement of Faith, which was adopted by the Conference and recommended to each national group.

2. There was unanimous agreement that there should be practical co-operation among all evangelicals who subscribe to the adopted Statement of Faith.

3. It was agreed that evangelicals in Europe should organize in national associations in the nations where no such organization now exists. Existing evangelical organizations should be strengthened by seeking to include any evangelicals not yet included.

4. It was agreed that evangelicals in all countries should seek to keep in touch with each other through the observance of the World Week of Prayer as sponsored by the World Evangelical Alliance with headquarters in London and by encouraging constructive activities through the NAE offices in Boston and Chicago. A news bulletin for publication in all evangelical periodicals in both America and Europe was proposed.

5. It was agreed that a convention of evangelical leaders and organizations should be held in Zurich, Switzerland in the summer of 1949 for the planning of which a committee of fifteen would be made responsible. The committee is to be composed of five members elected at Clarens as an executive committee, five to be elected by the National Association of Evangelicals in the USA and the World Evangelical Alliance was invited to elect five.

The five elected at Clarens are: Mr. Alfred Hirs, Director General of the National Bank of Switzerland, Zurich; Rev. Dr. Martin Lloyd-Jones, minister of Westminster Chapel, London, England; Mr. G. A. Gedat, General Secretary of the Y. M. C. A. in Germany; Dr. Renee Pasche, Director and Principal of the Emmaus Bible Institute in Vennes, Lausanne, Switzerland and Rev. Dr. A. H. Oussoren, pastor at Middleburg, The Netherlands and President of the Southern Mission, Dutch Reformed Churches.

In this connection a resolution was adopted "that at the proposed convention at Zurich or elsewhere, all representatives (participants) must give their personal approval of the basis of faith of (either) the World's Evangelical Alliance or the NAE in America."

Guide for Organization

6. A statement of purpose was adopted to guide in the formation of associations of evangelicals as a result of the Clarens Conference:

In all its activities the Association should spread the Gospel on the basis of the adopted Declaration of Faith. The Association in no way desires to supplant or duplicate the churches or existing evangelical societies and agencies. It is to be devoted to that which is of general interest; it aims at co-ordinating the efforts of the various churches and organizations and at doing what individual churches and other organizations can not do separately, in:

(a) Creating unity among the believers.

(b) Serving as a centre of information and co-ordination of evangelical activity.

(c) Representing evangelicals before Governments, especially evangelical minority groups whose religious liberty is threatened.

(d) Informing the NAE in America real needs in Europe.

(e) Advising as to the equitable tribution of funds which may sent from American for relief other forms of evangelical un action such as: (1) Evangelizati (2) Printing and distributing ev gelical literature; (3) Trai Christian workers in Europe places in other parts of the w where there is need for ev gelical workers speaking Euro languages.

7. It was agreed that after Clarens Conference and before Zurich Convention those who attended Clarens should call gether all the representative evan icals in the countries where ther no association and state these a with the purpose of organizing evangelical association. Each co try, however, should use such f of organization as is best su to it, taking care to base it upon Statement of Faith adopted Clarens. Countries where org izations exist, such as G Britain, Germany and Fler Belgium should seek to strengt their association by taking to include all evangelicals can subscribe to the Clarens C fession. Each of these Asso tions then would send representat to the Zurich meeting.

Each European delegation g hereby expressions of apprecia to the American NAE for set up the conference and making sible the presence of some who co not have come otherwise. Decker explained that many pe in America had contributed to cost of the conference and ment ed especially the generous tribution of the Assemblies God.

NAE Board members who tended were: Rev. Henry F Dr. Harry Hager, Dr. He Hutchins, Dr. Torrey Johnson, Bob Jones, Jr., Dr. Harold Ockenga, Rev. Paul Petticord, Mr. Stacey Woods. Among other Americans present were: John Bolten, Mrs. W. B. Riley, M Chapman, Mr. W. O. Rottscha Dr. H. H. Ness, Mr. Geo. T. Davis, M. Dence, D. E. Denler W. Fogg, Merrill Fuller, Krueger, Evangelist Clifford Le Mr. and Mrs. Neil Macaulay, J Patterson, Chaplain Capt. Ptashnik and Evangelist L. Stewart.

ECCLESIASTICAL OCTOPUS

2. Messrs. Facing-Both-Ways

ERNEST GORDON

Red Square and Wall Street

THE Federal Council of Churches has been the subject of criticism for many years. It early pointed out that its mem- and associates were interlocked n various radical organizations, t it was, for example, in touch n the American Civil Liberties on which, in turn, stood in close tion to Soviet Russia.[1] When, to strate, the "Hands off China" vement was initiated in American es by Soviet agencies, the FCC ed resolutions which brought n the Communist *Daily Worker* remark,

ina's national awakening which has marked by the leadership of students working-class agitators, has no ter- of the Federal Council of Churches America, that alliance of 22,000,000 testant church members. It has issued tter of congratulation to the National- movement in China (which) can be rpreted only as a pledge of co- ation.

he most probable explanation this orientation is given by Mr. vidow in the Unitarian *Christian ister,* Feb. 15. 1941:

e Communists have used thousands people, including ministers, through t organizations controlled by the munist party. Ministers have proved icularly susceptible to the blandish- ts of Communists because of their ubted sincerity in their desire "to g in the Kingdom of God."

Mr. Earl Browder, the Commun- eader, confirms this. Writing in *Daily Worker* for August 6, 6, he said,

The Communist party, more than any other labor group, has been able to achieve successfully united fronts with church groups on the most important issues of the day. That is not due to any compromise with religion as such on our part. In fact, by going among the religious masses, we are able for the first time to bring our anti-religious ideas to them.

While collaborating with the "leftists" such Wall St. figures as Elihu Root, counsel for Wm. M. Tweed, the Whisky Trust, and the U. S. Brewers' Association; also George W. Wickersham, Chairman of the Foreign Policy of the FCC, who was in civil life attorney for the Mitsui capitalist group of Tokyo[2], flitted in and about the lobbies of the FCC council chambers.

To its support oil has contributed, in the person of the Rockefeller railways and banks through Mr. Warburg of Kuhn, Loeb and Co.; copper through the Phelps-Stokes Foundation; sugar by grace of Mrs. J. K. Laidlaw, department stores (the Altman Foundation), and many other interests.

Nevertheless there still seems to be a strong undercurrent of collectivist sentiment in the FCC as represented by such leaders as Mr. James Myers, Dr. E. Stanley Jones, Prof. Reinhold Niebuhr, Prof. Harry F. Ward and Bishop G. Bromley Oxnam.[3] When Dr. Theodore Graebner testified before the Un-American Activities Committee regarding this FCC orientation, sharp dissenting voices were heard. These he answered as follows:

The Federal Council passed a resolution condemning the present capitalistic system on the very morning on which I read my statement in Washington. They gave to the Associated Press the declaration of a speaker who called upon the Church to cut away from capitalism lest it perish with the system. On the afternoon of the same day they called upon President Roosevelt to call a world economic conference, and the appointment of a special committee of churchmen was recommended who would study the best means of international negotiation in order to correct economic injustices. Thus the official declaration of the FCC proved the correctness of my statement that the Council favors radical tendencies and that it meddles in political affairs.

It takes a forehead of brass to issue a denial of my charge on the very day which produced all the evidence needed to substantiate it. I made specific complaint of the FCC resolution of 1933 which recommended the socializing of our monetary system. Why has the Council not issued a denial of this specific charge and why does it limit itself to general disclaimers?

---

r. Samuel M. Cavert, Executive Sec- ry of the FCC, was on a Committee Militarism in Education to which six- members of the American Civil rties Union also belonged. Mr. Roger Baldwin of the Civil Liberties Union te to Mr. E. M. Lewis of the Ameri- Legion, May 7, 1930, "We have no nal connections with the FCC. Our nization and theirs are, however, mu- ly interested in a number of legis- e matters in Congress. There is a mon interest at many points although platforms, personnel, and activities of two organizations differ widely."

[2]At this time Mitsui and Company in New York was the centre of Japanese espionage "constantly collecting information of the most intimate character as to the industries, resources, harbors, and other information of a vital character concerning this country." They were also "assisting the German secret service, acting as paymaster for them. The Standard Aircraft Corporation, a front of the Mitsuis, robbed the U. S. Government of sixteen million dollars and Wickersham, their attorney, was charged with blocking the Department of Justice investigator in the case.—*Cong. Record,* April 11, 1922.

[3]The tieups of "Red" Bishop Oxnam were listed in the *Knoxville Journal* of August 11 and 26, 1946: People's Educational League, The Internationals, Farmer-Labor Party, Fellowship of Reconciliation, Friends of Democracy, League Against War and Fascism, American Civil Liberties Union.

Dr. Harry F. Ward was one of the pioneers of the Federal Council.

NAE Broadcasts on Mutual Net

Dr. Archer E. Anderson, pastor of the First Presbyterian Church, Duluth, Minn., and president of the National Sunday School Association, will be the speaker on the NAE's Mutual Network programs in October.

The programs will be announced under the theme "Faith in our Time" and will be broadcast October 1, 8, 15 and 22 at 10:15-10:30 Eastern Standard Time.

Evangelicals near Mutual Stations should inquire from the stations what hours the program will be aired locally, or if not listed urge stations to carry it.

"Inclusivist" Theology

More important, however, to American Christians is the subject of FCC doctrinal beliefs. I recall an "inclusive" crematory in Germany, over the furance of which was a crucifix modeled by a Dresden professor in Sculpture. On the reverse was a figure for free-thinkers' funerals, the work of the same artist. One had but to turn the crucifix about to give the proper atmosphere for an antichrist funeral.

The inclusivism which finds room for Red Square and Wall Street exhibits a similarly contradictory theological amplitude. There are some honored Christian leaders in the FCC such as Dr. Paul Scherer and Mr. Robert E. Speer. "They sleep in the same bed but dream different dreams," as the Chinese say. Of its leading radio speaker, Dr. Fosdick, and its one-time president, Dr. Shailer Mathews, the Fifth Annual Report of the American Association for the Advancement of Atheism said,

> They are saving the ship of Christianity by throwing her cargo overboard. With what zeal the Fosdicks and Shailer Mathewses, and the whole crew of rescuers toss out the Virgin Birth, the Atonement and the Resurrection. How long will men sail the seas in an empty ship? They will go ashore and enjoy life with the atheists. *We welcome the aid of the modernists and pledge them our fullest cooperation in ridding the world . . . of any serious acceptance of Christian theology.*

When a Committee of the New York Presbytery in 1923 asked Dr. Fosdick for a statement of belief he affirmed his acceptance of "Christ's sacrificial saviourhood." He would probably define the phrase far otherwise than commonly understood for, in a recent statement (Jan. 3, 1945), he said,

> Of course I do not believe in the Virgin Birth or in the *old-fashioned* substitutionary doctrine of the Atonement, and I do not know any intelligent Christian who does.

Shailer Mathews thought as little of the intelligence of any who believe in prayer. In *New Faiths for Old* he wrote,

> Prayer is the asking of favors from a definite personality who, it is hoped, can be induced to do favors to petitioners. One has only to read any prayer-book to realize how far religion has found expression in flattering cries for mercy and security. But such an attitude is quite impossible for one who in any way is acquainted with the forces of the universe and the laws which describe their operations. (Newton, Pascal, Faraday, Clerk-Maxwell, Lord Kelvin). The belief in cosmic will and reason does not yield itself to pleas for forgiveness. If prayer cannot effect changes in actual situations what is the use of praying? (p. 235.)

The testimony which these two outstanding leaders of the Federal Council gave at Harvard when lecturing on immortality (The Ingersoll Lectureship) places them clearly enough. Neither cared to quote a single passage of New Testament Scripture as testimony to eternal life. Dr. Fosdick, quite in the vein of another Ingersoll, ridiculed heaven as "a perpetual religious serenade." The only basis for belief in immortality is the futility of the present world if no other world follows. "My belief in life eternal springs out of the haunting faith which Ralph Waldo Emerson put into words characteristically compressed,

> What is excellent,
> As God lives, is permanent.

Mathews was crasser:

> There are those who have come to see the difficulty involved in this belief and have either abandoned it or even more commonly grown indifferent to it . . . The appeal to post mortem rewards and punishments is distinctly out of date.

> Such beliefs have lost their appeal with many thoughtful people. With them the post mortem life had no bearing upon conduct. When men grow uncertain as to the possibility of individual survival after death, they are not certain that they want it. At the most they feel that they would be surprised to find that they had been annihilated.

Dean Mathews was a trifler, a jester of Voltairean pattern, and this purposely meaningless last sentence appears to be an example of his cap-and-bells intellectual mannerisms.

On page 47 of *Immortality and the Intellectual Process*, this President of the Federal Council summed up his convictions: "We shall never be more truly immortal than we are at the present hour."

Shadow of Rauschenbusch

The biographer of Prof. Rauschenbusch of Rochester writes:

> It would be just to say that the Federal Council in America is the lengthened shadow of Walter Rauschenbusch. It is carrying forward in a constructive and critical fashion the basic presuppositions of Rauschenbusch. He lives and speaks in the Federal Council of Churches.

One of Mr. Rauschenbusch's disciples, lecturing in Rochester on the Rochester Foundation, recently remarked: "The phrase, 'the social Gospel,' is still in decline and it may never come back. Its work may be finished" (Nixon, *The Moral Crisis of Christianity*, p. 34). Its work never began. It was a paper phrase and continues to be such in paper programs of the FCC. I call how Stephen Rauschenbus son of the professor, baited the m chants of death in Senator N Munitions Inquiry Committee Ro That was work as was his expos of the Power Trust. But his fath *Theology for the Social Gospel* neither work nor gospel.

It is drenched with unbel Rauschenbusch speaks of " blessed skepticism of the Age Enlightenment," that is, the op ions of Bolingbroke, Voltaire, Se ler, Whiston, the Encyclopaedi He outstripped them all when said,

> We must save God by democrati him. He must not remain an autoc while the world is turning democr else he too will be overthrown.

A sentence that might have co out of a mad-house. From Sha Mathews and G. A. Coe have co similar "democratic" fist-shaking the Most High.

Of the theology of Paul and C vin and Luther and the English formers Rauschenbusch says,

> The individualistic theology (tha the teaching of conversion) was the ation of men with little historical tr ing and historical consciousness anc that extent the problems they set the problems of uneducated minds.

Indeed!

He continues,

> The Theological significance of the of Christ has been confused in the carnation, the Atonement, and the Re rection . . . The things in which J was passionately interested and which strove to accomplish do not seem to co for much.

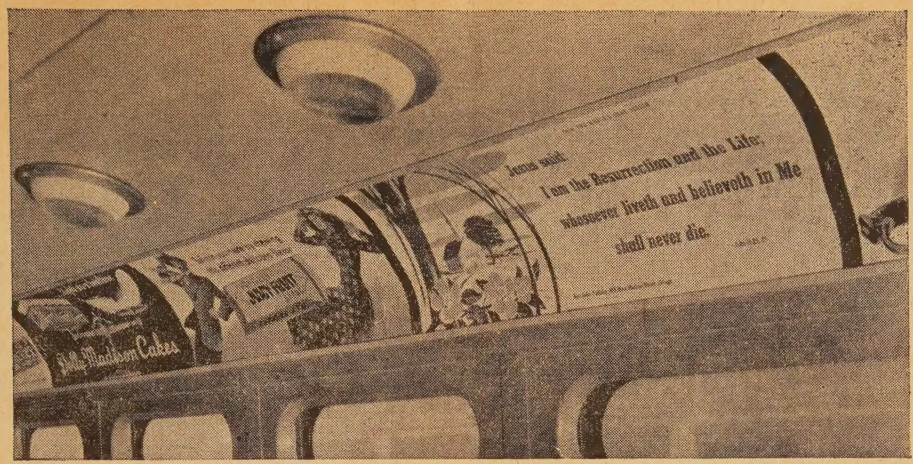
Jesus not passionately intere in His own crucifixion and re rection! "I have a baptism to baptized with; and how am straightened till it be accomplish

What, then, was Jesus pass ately interested in? "He died the Kingdom of God," we are t but "theology has allowed the K dom of God to lead a decrepit, l ridden, and senile existence in museum of antiquities we eschatology."

Over and over again this fi fanaticism flames out at the thou of Christ's Second Coming and th who preach it. If the FCC is shadow" of Walter Rauschenbu "it is indeed shadow and not li

The Executive Secretary of same Department of Research Education, Dr. F. Ernest John

(Continued on page 8)



BSP car cards give Gospel testimony.

THE BIBLE ON STREETCARS

HARRY J. ALBUS

IEN years ago a college girl riding the Chicago elevated casually read the colored adisements on chewing gums, soft ks, cough drops, liniment and ıey pills. "Why couldn't the e be displayed on streetcar ers?" she asked herself.

oday, Bible posters hang among others in 200 leading cities of nation—in fact, 40,000 each ıth are displayed in eight langu- s and in 37 countries. After ten rs the college girl, Josephine erson, who first got the idea, heads the amazing work of t Seller Publicity which has in- singly caught the attention of e of the top magazines in the ılar press.

Vhen she began the work folks ghed at the idea, even friends ıted "impractical—too costly." today by prayer, hard work and ation-wide corp of volunteer kers, the Bible posters are ıching an estimated 75 million rs per year. Even BSP's artists volunteer workers and they st of the best in the country, ong whom are Vaughn Shoe- ker, chief cartoonist for the cago *Daily News* and twice Pul- er prize winner. Then there's ncis Chase, noted designer who ws for national advertising ac- nts and frequent covers for *liers* magazine, as well as Warner lman, whose portrait of Christ gained nation-wide recognition.

Dr. Harry Ironside, pastor of the ody Memorial Church, at a recent BSP rally appraised the work as a ministry "that has been used under God to bring the message of grace to literally millions of people." He pointed out that the posters are the type that grip hearts because they are attractively illustrated by top-flight artists.

In his message Dr. Ironside says "Had posters been used in streetcars and railroad trains before Best Seller Publicity? Oh, sure they had often been used before, but most of them were such plain unattractive things that few people paid any attention to them. Then Miss Peterson being an artist herself said, 'Now, if I could get the help of a number of Christian artists to produce something really worthwhile—poster-cards and pictures that would fasten the attention of people on the Bible verses then I would have something,' and the blessing that God has since put upon the work proves that she was right."

Actually, it's strange that evangelicals have missed the possibilities of streetcar advertising for so long. For years the secular world has used this means as a leading avenue for advertising. Not long ago Walter Dale Scott, former president of the Northwestern University of Evanston, Illinois, made a study of various modern forms of advertising and declared that, "There's indeed no form of advertising which is presented to such a large number of possible readers for such a long period of time and so frequently as is advertising in streetcars."

In Dr. Scott's survey he discovered that all cars carrying advertising in the United States reached about 50 billion people annually. He also discovered that in the modern average city each individual spends an average of 15 minutes a day in the streetcar. "Much of this time," he says, "the streetcar rider spends unconsciously memorizing poster slogans."

Miss Peterson looks forward to the day when streetcar and bus riders, 50 billion strong per year, will not only see BSP posters but unconsciously memorize the Bible texts displayed.

BSP's work has repeatedly caught the attention of secular magazines during the past few months. When they recently sent several thousand Japanese-language posters to Japan early this year *Newsweek* picked up this story and gave them two columns. "BSP's posters are advertising a different kind of product," *Newsweek* editor stated, "the words are the simple phrases of the Bible. The sponsors, Best Seller Publicity, aren't selling anything but trust in God and faith in Christ."

An article in *Pageant* magazine sums up the BSP work as "The Word of God in advertising: A miracle story of a young lady, Miss Jo Peterson, who promotes the Bible in two hemispheres." They also pointed out that besides the poster work they also promote the posters, calling card and billboard size. "They distribute 10,000 small cards a month, altogether more than

700,000 in five languages. Billboards have been set up at the rate of 1,200 annually. Each billboard poster costs $4 to produce. These are sent free to anyone who will post them for three months."

Magazine Digest recently surveyed BSP as, "the story of a girl who single-handedly directs this work and probably brings the gospel story to the attention of more people, more hours than any other one person in the world."

They reported that, "Undoubtedly BSP posters have been successful because Jo Peterson has been able to provide the practical experience she has in three distinct fields—art, religion, and advertising. The posters are, above all, eye catching; the artwork being done by some of America's most gifted artists.

"All verses used are pre-tested on people who are only mildly religious," the *Magazine Digest* report continues, "they include persons of all ages, of both sexes. Thus BSP knows with certainty that a businessman, intent on driving home a deal that may cause hardship will pause and think when he reads: 'What shall it profit a man if he gain the whole world and lose his own soul.'

"Or a drunkard may reconsider his ways when, looking up, he sees a picture of a planter sowing seeds beside the verse: 'Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap.'

"And that a mother worried about her sick child, a wage earner fearful of his job will draw solace from the excerpt from Matthew, 'Come unto me all ye that labour and are heavy laden and I will give you rest.' "

Today BSP's budget runs about $85,000 annually. Prayer and faith bring this in, mostly by Christian people anxious to help get out the Gospel. Gifts come from pastors, church leaders and laymen. One woman sent in $20 saying "I make my living by washing clothes . . . when I found I could not make enough this way to send you some, I started raising canaries on the side."

Another woman, a doctor, donated some of the money she had saved to pay off the mortgage on her house. A third, an invalid in a sanitarium, contributed money she had made from stamp trading.

Best Seller operates in each city through volunteer committees and volunteer workers who not only handle the work in each city but help interest others and raise money needed to pay for local work.

Those interested in sponsoring posters or billboards in their city or a city of their choice should write Best Seller Publicity, 189 W. Madison Street, Chicago. Others who would like to work on local volunteer committees or even organize one where there is none should also write the Chicago office.

Those who do volunteer and those who pray can be certain of one thing: "The Word of God is quick and powerful" and "will not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereto he sent it." Upon these verses BSP's work has been founded and the spreading of His Word to men everywhere is their principal objective.

* * * *

Ecclesiastical Octopus

(Continued from page 6)

is a key man on the FCC staff. He writes in *The Social Gospel Re-examined,* p. 72, in a vein now wholly dissimilar. We are not "to assume the ultimate superiority of one theological framework over another." "Little by little, though sometimes with a startling suddenness, mankind is learning that *the essential divinity of man is a first principle.*" p. 231. In the same book, p. 86, he writes: "From an ethical point of view the most disastrous thing a theology can do is to devaluate man." (For I know that in me dwelleth no good thing). Then he goes on, "When human beings are seen by one another as embodiments of the divine, all their relationships will be shot through with creative good will . . . the 'image of God' is the common spiritual nature of man . . . all men."

Faith of the Presidents

Dr. George A. Buttrick, ex-president of the FCC, in *Great Themes of the Faith,* p. 18, says of Him "who was made sin for us, who knew no sin, that we might be made the righteousness of God in him,"

Jesus had done nothing to incur God's wrath. And if God dealt with him as if he were a sinner and the greatest sinner, then we must say of God as a cynical Frenchman did say of the God of these penal theologians, "Your God is my Devil."

In *What Students Can Believe,* p. 65, Dr. Buttrick observes, "We used to wonder whether Socrates could get to heaven. Now we a sure that . . . he is very near t Throne." Nearer the dung-heap, o would say in the light of the fi of Romans. Your saint is—som thing else.

Here is Dr. Buttrick's theory the Atonement (*The Christian Fa and Modern Doubt,* p. 246). He c not be said to believe that Chr died, the just for the unjust, bring us to God as we have see "The meaning of the Cross is pla as light . . . *All life* demonstrat its meaning." (Not merely Calvary "We reach the higher self by cru fying the lower. The lower th crucified is by that agony redeem . . . Milton chose to scorn delig and live laborious days. Only could he fulfill his high destiny. is the one way of sovereign char ter. Every Easter has its Golgot We are saved if we walk in th wisdom of choice which is livin and dyingly taught on Calvary."

"How shall our sins be atone By sacrificial death." By which does not mean Jesus' sacrificial a substitutionary death. It is the Unitarian parody, "salvation character."

Of the resurrection narrative says, "How the grave was robb of its corpse, we may not be sur (He can not once find the w "corpse" in the Passion story). E dently he does not believe in bodily resurrection although ev Sunday he states his belief in when reciting the Apostolicum.

Of the hope of eternal life, which Paul wrote, "I *know* wh I have believed and am persua that he is able to keep that whic have committed unto him agai that day (of resurrection), F President Buttrick says, *"We not know,* except by invincible s mise. Why pretend we do? Sc of us . . . do not wish to know. suspect that life might be despera ly prosaic if we knew . . . would not be robbed of our adv ture. We cover the chance to to God hereafter, *if God there* (whatever does the man mea "Lord, they told us to grab the p ent gain but there was more zes staking life on a 'grand perhap pp. 284, 285.

To him the Devil is "a clown pantomime." p. 280. Christ did so teach. Even the German ec omist, Dr. Werner Sombart, insi "Only he who believes in the mi of the Devil can understand t which has gone on in the last c

and a half in Western Europe America."

r. Buttrick's successor in the sidency, Bishop Oxnam, has ken of the Lord God of the Old tament, "merciful and gracious, -suffering and abundant in dness and truth," in a phrase objectionable to quote. In the e connection he says, "We have since rejected a conception of nciliation *associated historically n an idea of deity that is loathe-e.*" The Lyman Beecher Lec-, *Preaching in a Revolutionary*, p. 79.

ishop F. J. McConnell, another sident of the FCC, thinks as little 'penal theologians" as President trick. In *The Christlike God,* 7, he says:

ack in the early ages of the Church e were some thinkers . . . who taught Satan had a claim on the souls of which only the death of the Son of could satisfy and that God met the gation by sending the Son to the ss. As an intellectual construction this ry arouses only an amused pity today.

among the "thinkers" were cer-ly St. Paul and the Lord Him-. "Who hath delivered us from power of darkness (the bondage claims of Satan) and hath trans-d us into the kingdom of his r Son." Christ's dying word *elestal* was the common word in vernacular for "Paid" stamped all receipted bills.

hen there is the Quaker theo-an, Dr. Rufus M. Jones, former e President of the FCC and at e on its committees. In his book *Double Search,* p. 60, he writes: n is not a debt which somebody pay and so wash off the slate" rist also hath suffered for sins just for the unjust) He objects 'spurious kinds of prayer," such George Muller's as exhibiting "a , crude view of God." God is not bigger man in the sky, busily ing and shifting the scenes of time-drama as requests reach " nor is "the physical universe e and adjustably worked for our ate conveniences by wires and ngs at a central station," p. 95 Whatsoever ye shall ask the her in my name he will give it ").

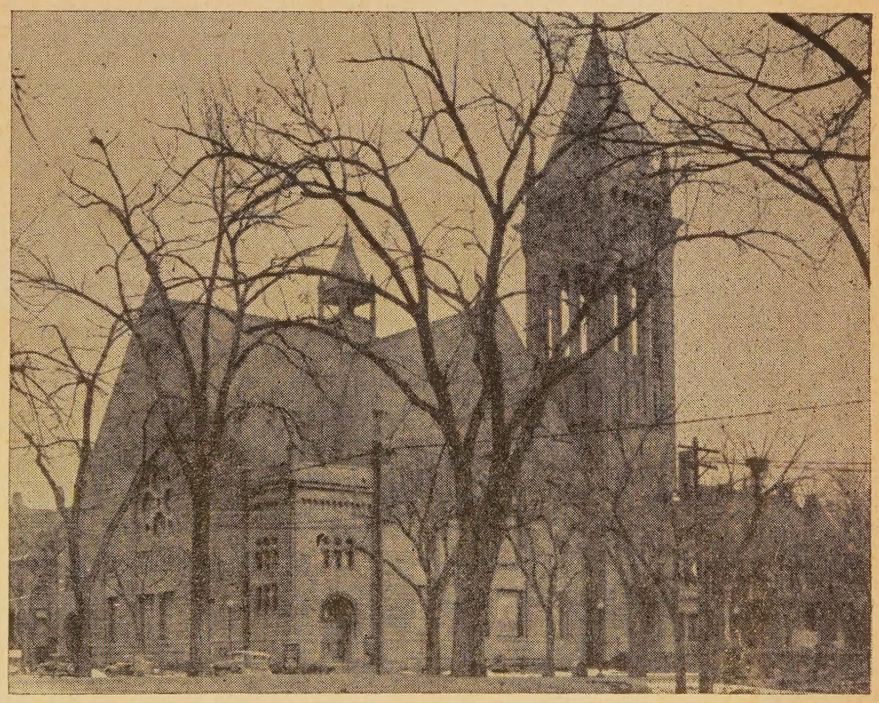
r. Henry S. Coffin, President Union Seminary, has been a nber of the FCC under Presby-an appointment. He was the ne mover in the Auburn Affir-ion and author of its title and ement of belief. "Behind the scenes in ways which can not be recorded," says Dr. Nichols in *Ministry,* p. 52, "he . . . effectually dealt with some of the extremists who were talking about driving the liberals out of the church and seizing their (?) property." Union Seminary financed the memorial and secured most of the signatures to it. The Auburn Affirmation was then Union Negation posing as affirmation.

This Auburn Affirmation was a reply to the evangelical statement of the General Assembly of 1923. It made of those historic articles of faith "certain theories" merely. Over against them it placed what is described as "the great facts and doctrines we all believe from our hearts."

But when one compares these "facts and doctrines" with Dr. Coffin's interpretations, one runs into the usual double meaning. Thus the First Affirmation asserts that "the writings of the Bible were inspired of God." But Dr. Coffin thinks of the Book of Daniel, with its great prediction of the coming and atoning Messiah in chapter nine, merely as "an Eastern book (written) in the name of" (and not by) "a revered figure of a bygone day" p. 231, *Liberal Theology; An Appraisal,* in other words a forgery. And though he speaks of Jesus Christ as God manifest in the flesh and Sunday after Sunday describes Him as "born of a Virgin," he thinks of the Virgin Birth as after all an inconsequential matter, belief in which is not important for ministers. (cf. 1925 licensures of Lehman and Van Dusen).

Concerning the Atonement he writes (*The Meaning of the Cross,* p. 118):

Sunday School Hosts Gather at Denver



Central Presbyterian Church, Denver, Colorado

Listed among the several headline speakers who will inspire thousands to "revitalize the American Sunday School" at the third annual convention of the National Sunday School Association here October 13-15 are: Dr. "Bob" Shuler of Los Angeles, Dr. Frank Warren of Spokane, O. K. Armstrong of Springfield, Mo., Milford Sholund of Chicago, Dr. William Whittemore of Fort Collins, Colo., and Dr. Archer Anderson of Duluth, Minn.

There will be simultaneous conferences for workers in all departments of the Sunday School, quiz periods and devotional hours.

Meetings will be held in downtown Denver in the great Central Presbyterian Church, long known as a center of evangelical strength in the Rocky Mountain states.

Full information concerning the convention may be obtained from the headquarters of the NSSA, 542 S. Dearborn Street, Chicago 5, Ill.

Certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by his obedience and suffering. But a forgiveness that is paid for is not forgiveness.

At times one hears the authentic note of Boston Unitarianism in his books, as on p. 178 of *What There Is in Religion:*

No Christian would disparage the spiritual vision of Gautama or of Confucius or of Mohammed or of any other seer who has enriched his fellows in faith and righteousness. Our God has not left himself anywhere without a witness. We acknowledge his revelation to men of all races as they were able to perceive him." (Cf. "No man cometh to the Father save by me.")

Dr. Coffin exalts man, even heathen man, in the Boston fashion of 1870 (James Freeman Clarke). His colleague at Union, Dr. Fosdick, minimizes Christ's sinlessness with the same Boston technique.

One could continue indefinitely quoting anti-evangelical utterances of FCC leaders, these and others.

Unitarian Fellowship

These men would swing the churches of the FCC into forms of teaching little different from Unitarianism and, if they dared to, would admit Unitarianism into the Council. The President of the American Unitarian Association, Frederick May Eliot, tells us that "modern Unitarianism is an outspoken champion of the proposition that religion must transform theology of the Evangelical tradition." To do this the Unitarian must get into Evangelical churches. Outside it perishes as the Koch bacillus outside the warm moisture of a human lung. But the FCC appears to be quietly making a way open to their entrance. Unitarians send delegates to FCC gatherings (ten to the Cleveland Conference on a Just and Durable Peace). Although having a membership of only 62,000 they secured from the FCC the appointment of fifty-four military chaplains and other full-time representatives and distributed their literature in the services through the YMCA and the YWCA. The FCC has made "constant remittances and has been unstinted in generosity" to Unitarian relief work in Europe. The FCC Bulletin opens its columns to advertisements of the Beacon (Unitarian) Press.

It is not improbable that this Unitarian objective was back of the attempt of their Universalist allies to crash the gates in 1944.

In their application the Universalists quoted the FCC declaration "more fully to manifest the essential oneness of the Christian churches in Jesus Christ as their divine Lord and Saviour." Yet in their official statement of belief in the FCC *Yearbook of American Churches,* the same applicants declared that "Universalists as a body are now practically Unitarian so far as the person, nature and work of Christ is concerned."

In spite of this obvious contradiction, six constituent denominations voted, through their representatives, for Universalist admission to the FCC. *The Christian Century* stands in sympathetic relation to the FCC and its comment is enlightening:

There seemed to be *no way of getting around the Yearbook* statement. There it stood in flat contradiction to the evangelical understanding of the words, "Jesus Christ as Divine Lord and Saviour." *However we believe that the door has been left open* and we hope that (the Universalist) approach to the FCC will be renewed in the near future . . . that with better understanding they will receive a Christian response from their brethren of other churches.

The FCC can move only as fast and so far as its constituent churches are willing to go . . . that is, in a Unitarian direction!

Such is the shameful theology which has dominated and still dominates the Federal Council of Churches. Of it Dr. George Hammer of Upsala says, "It humanizes God, defies man, ethicises sin. The idea of God is robbed of its eschatological content and Christianity is robbed of its absoluteness."

Meanwhile we can only say with Canon Bell (*Atlantic Monthly,* Jan. 1946) that "denominational divisions" (with which the FCC concerns itself) "are of little matter. The Church is riven vertically by a theological divergence of the first magnitude." This is the chasm which must give us pause—"the deepest in human life" according to Mr. T. S. Eliot—"that between those who believe in revelation and those who deny it." However, it may protest, the FCC belongs essentially to the latter class.

"We have never asked any group," said President Weigle of the FCC when presiding over the 1943 Biennial Council, "what they meant when they joined us." The inference is, "Interpret as you wish the terms 'divine' and 'Saviour'". One can only congratulate the Hicksite Friends when they say in their literature, "We would no doubt welcomed into the membership the FCC but certain phrases whi the FCC uses in its statements purposes would be unacceptable many of our members." In oth words, "We are *honest* Unitari and, given present conditions, wou not join you even though invite

How utterly opportunist the F is was shown by the Syrian episc at the Cleveland meeting in 19 Bishop Bashir was asked to cond Syrian Catholic prayer and the sembly to add its amens at twe successive points. They did so. T FCC is full of disbelievers in Virgin Birth of our Lord, yet *immaculate conception of the Vir herself* was here assented to. T FCC radio mouthpiece wa against "the peril of worshipp Jesus." Yet the Federal Council were seen praying to Oriental sai They cried to Joachin and An traditional parents of Mary, and scribed them as grandparents God, a strange affirmation for U tarianizers to say Amen to. U tarianizers treat the orthodox their own churches with disdain, here they prayed for the souls "the ever memorable (Gre Orthodox warriors departed life." They have little concern the conversion of the souls of ing men but in Cleveland prayed the souls of the dead without reg to the lives they had led.

A similar demonstration at Immanuel Baptist Church, Portla under the auspices of the Ma Council of Churches, Dr. Cavert the FCC being the speaker, ope with a "Call to Prayer" by Greek Catholic priest of the city

Let us give thanks for the gifts graces of each division of Christend

For the Roman Catholic Church, glorious traditions, its disciplines in h ness, its worship rich with the relig passion of the centuries, its noble c pany of martyrs, doctors, and saints.

Congregation: We thank Thee, O L and bless Thy holy name.

Tributes to the Greek Church the Protestant denominations, cluding Swedenborgian, Universa and Unitarian, followed. Of last it was said,

For the Unitarian Church with its phasis upon the freedom of mind spirit to search for the truth of wherever it may be found.

Congregation: We thank Thee, O L and bless Thy holy name.

(To Be Continued)

UEA EDITORIAL

ANGELICALS AT CLARENS

HE Evangelical movement for worldwide co- operative action took on a new significance last month at the Clarens conference.

God's leading has been evident for some years. r a century ago the World Evangelical Alliance formed. Through its World Week of Prayer it created a spiritual unity in many parts of Eur- and the mission fields of the earth. It has pro- ed the rights of Christian minorities in non- istian lands. It has stood like the Rock of raltar for the Fundamentals of the evangelical h.

In recent years, while spectacular efforts have n made toward the realization of "the ecumeni- church", such groups as Youth for Christ and er-varsity Fellowship have been reaching the ng life of the world at the "grass roots." The nger fundamental churches and missionary so- ies have put new life into the world missionary erprise. In many places breaks have come with older institutionalized and liberalized mission- officialdom. In some lands there have been zing independent movements toward the evan- cal faith both in thought and action—move- ts which give every evidence of the leading and king of the Holy Spirit.

When the National Association of Evangelicals Dr. J. Elwin Wright to Europe in 1946 to ap- se the situation he was convinced that the time ripe for a new integration of world evangelical es. Out of this venture of faith came the ens conference and the findings of that repre- tative body (see Dr. Decker's report on pages d 4).

It early appeared that the evangelicals of the ld seriously doubted whether the World Council hurches would ever be the kind of organization which they could give wholehearted support. y believed the WCC to be unbiblical, not dis- tly Protestant, of doubtful loyalty as to the lamentals of the Faith, over-zealous in its po- o-social emphasis of the church's task and to lominated by a "liberal" leadership. There were er reasons why they weighed it in the balance found it wanting.

Most evangelicals with world vision have been e to move slowly in determining the pattern ch their global fellowship and action should . Europeans, for instance, were not disposed to pt the NAE or the ACCC blueprints. They did propose to sign any blank checks presented by erican evangelicals. They have their own pecu- problems and their own traditional relation- s to be considered. They have been willing to er, to study, to pray and to plan with all others he spirit of Christ but they will not be pushed ominated.

It now appears that the elements which of- lly represent the majority of the evangelical masses of the world will organize for fellowship and action at Zurich next summer in a great international cooperative enterprise. National associations and alliances already in existence will consider the move this year. New national bodies will be organized with the larger end in view. Missionary groups in the Orient, Africa, Latin America and Oceania are considering the matter. Altogether there is a spirit of optimism and expectancy.

The watchword of the hour for evangelicals of the world is that of God to Moses at the Red Sea, "Speak to the children of Israel that they go forward." God's promise is about to be fulfilled.

JAMES DEFOREST MURCH

THE NAE AND "SEPARATION"

ONE of the great questions which has received much attention by those contending for the viewpoint of the American Council of Christian Churches in matters of unity among evangelicals, to the extent that it is commonly referred to as "the issue", is that of the separation of believers from apostates or unbelievers who are still in the visible church.

In a matter which has already received so much vigorous comment, one almost despairs the efficacy of added literary effort. Certainly this discussion will not be terminated by any article or series of articles however valid and well-reasoned. But we believe that the Lord's people are interested in these matters and that they are able to test for themselves careful distinctions and reasons.

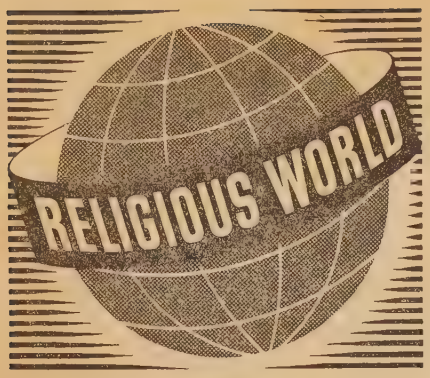
The principle of purity of the church, or the separation of belief from unbelief, certainly is not without standing in Protestantism historically. To disown it would be to say that we all ought to be today in the fold of one universal Church, regardless of departure of that church from the Word of God. Vital New Testament Christians have ever recognized a first loyalty to the Word of God as they have conscientiously felt that it applied to their own situation. Hence we have the various divisions of the Protestant church today.

Sometimes separation has taken place by secession as in the case of the reformation under Luther and his associates. Sometimes it has followed the line of the new wine bursting the old bottles, as with the evangelical revival which shook England and the world. This was initiated under God by the Wesleys, who remained members of the generally apostate Church of England, but whose movement could not possibly be contained or retained by that church.

II

The official position of the American Council brethren on separation consists, as nearly as we can determine, in a statement in their constitution declaring for "the maintenance in the visible church

(Continued on page 22)



Evangelical Growth in Italy

The evangelical faith is growing more rapidly in Italy than ever before in its history. The results are amazing. Protestant churches are being organized by the scores. Many Roman Catholic priests are deserting the State Church despite the difficulties and perscutions they must face. The Waldensian Church is still the most influential Protestant body.

American influence is largely responsible for the turn of the tide. Strange to say, Communism has inspired millions to brave Church disapproval and think for themselves. Communists polled 8,000,000 votes at the last election although they were outvoted. The Red Star is dimming but many who followed it will never be good Catholics again. Possibly they may become Protestants.

Ecuador Hears Gospel

The largest crowds ever to hear the evangelical message in Ecuador gathered in three major cities of the republic early in July for cooperative rallies under the direction of HCJB's Bob Savage with the assistance of Youth for Christ and local missionary personnel. An estimated 4,000 gathered in a huge outdoor coliseum in Guayaquil to hear evangelist Ramon Cabrera from Los Angeles tell them clearly and effectively that Christ had died to save them. Marked co-operation between the various evangelical agencies operating in Ecuador was shown in all arrangements, bespeaking further successful mass evangelistic efforts in Latin America.

Russian Persecutions

It is charged by a church leader in Berlin, who asked that his name be withheld, that Russian authorities have established NKVD (secret police) operatives within the Evangelical Church in Germany and six clergymen have been sent to concentration camps within the past nine months. The informant claimed that relations between the Russians and the Church are based on the recognition by both parties that Communism and Christianity are incompatible.

European Union

Baptists from twenty-three nations in Europe have formed a European Baptist Union, which will have total membership of 657,337. The new organization, patterned after the Southern Baptist Convention in the USA, will include national conventions corresponding to the state conventions in this country. The new union was launched at a recent meeting of the Baptist World Alliance executive committee in London. It will, however, be independent of the alliance, cooperating with it on the same basis as do other Baptist national and international groups. The new union does not include the Russian Baptist, the number of whom is estimated at 2,000,000.

French Communism Dying

The possibility that France may be taken over by the Communists grows less from day to day. The war has deepened the spiritual life of the French and has greatly strengthened the churches. The Roman Catholics have split the CGT, the labor organization through which the Communists formerly had a strangle hold on the nation. There is real gratitude on the part of the people for America's aid. The average man is more ready to listen to the claims of the simple Gospel. *Reforme*, national Protestant newspaper, has the largest circulation in its history. An Association of Protestant Professional Men is growing. Its chapters meet regularly for studies in the New Testament and just now it is planning a nation-wide call to prayer.

"Freedom" in Spain

There is no such thing as religious liberty in Spain in the Protestant or American sense. So warned Enrique Cardinal Pla y Deniel, Primate of Spain, in a recent pronouncement. In his statement he called attention to Article 6 of *Fuero de los Espanoles* which states: "The profession and practice of the Catholic religion, which is that of the Spanish state, will have official protection. No one will be molested for his religious beliefs, or in the private practice of his religion. No external ceremonies or manifestations other than those of the Catholic religion shall be permitted."

"There is no justification, as some Protestants have done," the statement declared, "for calling Article 6 a law of liberty of cults, or, what is worse, carrying on proselytizing and acts of public worship as if liberty of cults had been implanted in Spain. This has resulted in disagreeable incidents which have evoked comment outside Spain."

* * * *

Gleanings

Poland's religious population is shrinking rapidly. In 1939 there were 22,900,000 Roman Catholics, now there are about 19,500,000. The Eastern Orthodox Church has only 430,000 compared with 4,000,000 ten years ago. Polish Protestants have fallen from 750,000 to 250,000 in the same period.

A six-year schedule is being launched in Scottish schools which will insure every boy and girl receiving Scripture training on a par with mathematics and languages.

All church-owned schools in Romania have been taken over by the Communist-controlled government.

How We Spend

Kiplinger's Magazine in a rece issue prints a list of expenditures of American people for this and that d ing 1946. Here it is:

Liquor	$9,500,000
Recreation (theaters, baseball, football, race tracks, etc.)	7,942,000
Autos	7,627,000
Education	4,600,000
Tobacco	3,410,000
Personal care (barber, beauty shop, toilet articles, etc.)	2,321,000
Religious and welfare activities	1,525,000

The editor decided to pass the list without comment. It speaks for its especially the last line.

GIs Go to College

There are 4,850,000 American and women who served in the arm forces of World War II who have b efited from the various types of e cation offered by the nation. The c has been $2,750,000,000 per year.

The tremendous education progr for aid to the GI is under the jo control of the Veterans Adminis tion and each state individually, bu paid for by the Federal Governm The program is divided into th parts: (a) Institutional trainin schools, colleges and universities. Th are 1,705,000 veterans taking this t of training. (b) Training on the in industrial and commercial fi There are 479,000 taking this train (c) Institutional on-the-farm train There are 286,000 veterans in type of training. These farms either veteran-managed or vete owned.

The latest figures given out by Veterans Administration show a sl decrease in the number of those institutions of higher learning an corresponding increase in the nun attending lower schools and vocati schools. In round numbers, the t cost to date is $4,000,000,000.

By - Talk

HHFA reports that our negro p lation increased faster between and 1947 than the number of dwel units it occupied. Negroes multip by twelve per cent, while their hou increased only seven per cent . . **Washington will observe "United tions Day"** October 24, the day charter became effective. The P dent will issue a proclamation government leaders will participate tively . . . **The lobby for social medicine** is quite active these d President Truman has issued ano broadside in its favor. This is of the "hottest" issues in national tics.

EVANGELICAL NEWSFRONT

—EVANGELISM—

lly" Graham Leads es Moines Campaign

ES MOINES, Ia.—Des Moines th for Christ, Cy Jackson, director, a city-wide revival campaign, be- held September 12 through 26, at NT Radio Theater. The auditorium a seating capacity of 4200.

r. "Billy" Graham, vice-president outh for Christ International and rim president of the Northwestern ools, Minneapolis, Minnesota, is the gelist.

ustanding musical talent scheduled the campaign includes Cliff Bar- s, song leader; George Beverly a, bass-baritone; Adora Norlander, ano; Gene Jordan, marimbist; man Voss, organist; Don Hustad, nist; Billie Barrows, pianist and rett Fulton, pianist. Gil Dodds, tanding Christian athlete, will also ear on the program.

here are approximately 100 church- cooperating in the campaign. A onal worker's class held weekly pared the way for the meetings.

word of the Lord" Conferences Planned

HEATON, Ill.—*The Sword of the l's* evangelistic conferences which hed such heights at Siloam ngs, Ark., and Toccoa, Ga., this mer will be continued.

he Chicago Gospel Tabernacle will ost to the next conference Thanks- ng week, Nov. 21-28. The taber- e seats 2,800 and it is expected to rowded. Among the speakers will Dr. John L. Rice, Dr. Bob Jones, Dr. Joe Henry Hankins, Dr. Faris tesell, Harry Saulnier and others. Chicago CBMC has voted to lend aid to the meetings.

ext spring eight simultaneous con- nces on soul-winning are planned he state of Indiana. The summer of will see three conferences at e Louise, Toccoa, Ga.; Cedar Lake, and Siloam Springs, Ark.

s of Scriptures rrive in Korea

EOUL, Korea—(RNS)—One hun- tons of Scriptures, printed in the ean language, have arrived at the of Inchon for Korea.

he shipments included 50,000 Bibles the British Bible Society and 00 New Testaments and 250,000 els from the American Bible So- .

he Korean Bible Society, through oreign representative, Rev. C. F. rtson, conveyed its thanks and tude to Lieutenant General John Hodge, of the U.S.A. forces in Korea, and to Colonel Peter C. Schroeder, of the Chaplains Corps.

In 1940 all assets of the British-American Bible Society were turned over to the Korean Bible Society.

IAE Launches Program To Advance Evangelism

WINONA LAKE, Ind.—The International Association of Evangelists (founded in 1905 as the Interdenominational Evangelistic Association) met at Winona Lake from July 18-23 and launched a program of evangelism which is expected to reach the extremities of the continent.

Under plans adopted, Winona is to be the place of the IAE annual conference with four regional conferences being held over the year. The first of these is scheduled for Detroit, Mich., November 28 through December 5.

The newly-elected president of the Association is Evangelist Robert J. Wells of Wheaton, Ill., a man of large vision and great administrative ability. He will lead his brethren in an evangelistic invasion which he hopes will touch thousands of communities throughout North America. Such vision has been a wish for many years but has come short of realization. To make it a reality the International Association of Evangelists has created nine regional vice-presidencies to co-ordinate the work of evangelism. The first men chosen to fill these offices are Dr. Oswald J. Smith, Canada; Rev. Jack Wyrtzen, East; Rev. John Huffman, New England; Dr. Jesse Hendley, South; Rev. Wally White, Southeast; Dr. Sam Morris, Southwest; Rev. Earl Jensen, Middle West; Dr. Paul Rood, Far West; and Mr. Edwin J. Nolander, Pacific Northwest, British Columbia and Alaska. The other officers of the IAE are Dr. J. W. Turnbull, secretary and Dr. Clifford Lewis, treasurer.

Feeling that evangelists are responsible for the kindling of interest in evangelism, the IAE will inaugurate the Winona Lake School of Evangelism during its 1949 Conference to train young men in the work of mass evangelism. This school will be open to all. Another advance was the decision to co-operate with schools, institutes, colleges and seminaries in organizing and conducting seminars on mass evangelism. A third step was the creation of a Clearing House for Evangelists. which will be set up to aid pastors and churches in securing men whose experience, ability, methods and ethics are known to the IAE; also to help evangelists to keep their schedules full.

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—INTER - CHURCH—

World Council Honors "Liberals" in Officiary

AMSTERDAM. — "Liberal" Methodist Bishop G. Bromley Oxnam was chosen American head of the World Council of Churches in plenary session here August 30.

Under the new constitution there are six presidents. The other five are: Dr. Marc Boegner, president of the Federation of French Protestant Churches; Dr. Geoffrey Francis Fisher, Archbishop of Canterbury; Archbishop Germanos, Metropolitan of Thyateira and Exarch of the Ecumenical Patriarch for Western and Central Europe; Archbishop Erling Eidem, Primate of the State Lutheran Church in Sweden; and Dr. Tsu Chen Chao, dean of the School of Religion, Yenching University, Peiping.

Dr. John R. Mott of the United States, missionary leader and Nobel Peace Prize winner, was elected honorary president.

"Liberals" predominate in the twenty Americans chosen members of the Influential Central Committee of the Council:

Methodist—Bishop James C. Baker, Bishop Ivan Lee Holt, Dr. J. Earl Moreland and Dr. Ralph W. Sockman; Presbyterian USA—Dr. John A. Mackay and Dr. William Barrow Pugh; Protestant Episcopal—Bishop Angus Dun and Charles P. Taft; Northern Baptist—Dr. Edwin T. Dahlberg and Mrs. Anna Swain; Congregational Christian—Dr. Douglas Horton; African Methodist Episcopal Zion—Bishop W. J. Walls; Evangelical Lutheran Augustana Synod—Dr. Petrus O. Persell; Evangelical and Reformed—Dr. Louis W. Goebel; Evangelical United Brethren—Bishop John S. Stamm; Disciples of Christ—Dr. George W.

NAE

National Association of Evangelicals

SERVICE DIRECTORY

National Headquarters
Dr. R. L. Decker, Executive Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

War Relief
Mr. Frank D. Lombar, Executive Director. Office: 536 W. 46th St., New York City 19.

Missions
(Evangelical Foreign Missions Association)
Dr. Clyde W. Taylor, Director. Office: 1422 F Street, N.W., Washington 4, D. C.

Transportation
(Evangelical Foreign Missions Association)
Mr. W. J. Anderson, Director
Office: 141 W. 57th St., New York City 19.

Sunday Schools
(National Sunday School Association)
Rev. William E. Kirschke, Executive Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

Radio
(National Religious Broadcasters, Inc.)
Dr. Theodore H. Elsner, President.
Office: Broad and Master Sts., Philadelphia 22, Pa.

Chaplain Counselors
Mr. Ernest L. Chase, Director.
Office: 1153 Broad St., Newark, N. J.

Youth
(Evangelical Youth)
Rev. H. K. Sheets, President. Address: 3908 S. Harmon St., Marion, Ind.

Higher Education
(Commission on Christian Educational Instituitons)
Dr. Enock C. Dyrness, Chairman.
Address: 721 Cherry St., Wheaton, Ill.

Christian Day Schools
Mr. Mark Fakkema, Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

Evangelism
(Commission on Evangelism)
Dr. Howard W. Ferrin, Chairman.
Address: 100 State St., Providence, R. I.

Government Chaplaincies
Bishop Hubert T. Spence, Chairman.
Address: 3833-17th Place, N. E., Washington 18, D. C.

Regional Offices
New England—Dr. J. Elwin Wright, President. Office: 9 Park St., Boston 8, Mass.

Northwestern—Rev. William H. Nagel, Director. Office: 413 Columbia Bldg., Portland 5, Ore.

Middle Eastern: Rev. Robert M. Anderson, Director. Office: Room 1403—12 S. 12th St., Philadelphia 7, Pa.

Southwest—Dr. Henry E. Hedrick, Director. Office: 1059 South Hope St., Los Angeles 15, Calif.

Upper Mid-West—Rev. John W. Walkup, Director. Office: 530 Andrus Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.

Mid-West—Rev. Harold Taylor, Director, 542 S. Dearborn Street, Chicago 5, Ill.

United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

Buckner; National Baptist Convention—Dr. Benjamin E. Mays; Presbyterian US—Mrs. Lillian Harrington; Society of Friends—Dr. A. I. Newlin, and United Lutheran—Dr. Franklin Clark Fry.

The World Council was officially formed here when delegates from 40 countries and 145 churches to the First Assembly voted it into existence.

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, presided at the meeting in Amsterdam's Concert-Gebouw at which the inaugural event took place. The resolution for launching the World Council of Churches was introduced in behalf of the Council's Provisional Committee by Pastor Marc Boegner, president of the Federation of French Protestant Churches.

The Assembly was opened with a service held in the Nieuwe Kerk, one of the famous structures of the Reformed Church in Holland. Seating capacity of the cathedral had been increased from 2,000 to 3,000 in preparation for the investiture of Princess Juliana on September 6, but the building, nevertheless, was filled and several thousand people were unable to gain admission.

A feature of the service was a remarkable procession of 450 official delegates in which colorful robes contrasted with sombre clothes as clergy, pastors, laymen, and a few women walked slowly round the building. They came from all parts of the world and from both sides of the iron curtain—representing a variety of Churches—Anglican, Greek Orthodox, Old Catholic, and Protestant.

[An evangelical appraisal of the happenings at Amsterdam will appear soon in the columns of *UEA*.—Editor]

Pentecostal Leaders To Form Fellowship

CHICAGO—At a recent conference of Pentecostal leaders held here to explore the possibilities of forming a fellowship among the various Pentecostal groups in North America it was decided to call a constitutional convention in DesMoines, Iowa, October 26-28. The convention will open with a prayer meeting on the night of October 26 in the Church of the Open Bible Standard and there will be a mass meeting on the night of October 27.

During the Chicago conference a committee was appointed to draft a suggested Constitution and By-laws and to have them ready to present to the constitutional convention. Members of the committee are J. Roswell Flower, E. J. Fulton, Howard P. Courtney and H. L. Chesser.

The conference voted to recommend that the proposed association be called "The Pentecostal Fellowship of North America"; also that one of its salient objectives be the encouragement of cooperative efforts in various missionary projects: (1) Schools and homes for missionaries' children on foreign fields, (2) missionary receiving homes in foreign port cities and in the homeland, (3) use of facilities of mutual benefit, such as radio, aviation transport, gospel recordings, etc., (4) printing, literature, and translation work, (5) providing relief through recognized channels, (6) manning mission stations in absence of fellow missionaries, (providing homes for aged missionari and ministers.

Pentecostal groups represented this exploratory conference were: A semblies of God, Church of God (Clev land, Tenn.), Church of the Bible, El Missionary Assemblies, Holy Gosp Church, International Church of t Foursquare Gospel, Internatior Pentecostal Assemblies, Open Bil Standard Churches, Pentecostal A semblies of Canada, Pentecost Church of God of America, Unit Gospel Tabernacle (Beaumont, Tex Zion Evangelistic Fellowship Church

All Pentecostal churches, instit tions, groups and denominations whi are interested in such a proposed ganization are asked to send delegat to the constitutional convention. Th desiring reservations in hotels or ent tainment in private homes should wr E. J. Fulton, 851 Ninth St., D Moines, Iowa.

Minneapolis Survey Reveals Increased Church Membershi

MINNEAPOLIS, Minn.—(RNS) Church membership in relation to t population of Minneapolis has incre ed eighteen per cent over what it w twenty-two years ago.

A recent survey revealed th 303,191 persons are members of so church body. This figure represe more than 53.5 per cent of the are residents. A 1925 canvass, made the Minneapolis Church Federat by two New York church sociologis placed church membership at 188,5 or thirty-five per cent of the are population.

According to the new survey, Luth an churches are most numerous. 11 divisions of Lutheranism have churches with 91,801 members. second place is the Roman Cath Church, with 52 churches and 104, members. There are 40 Methodist, Presbyterian, 31 Baptists, 21 Cong gational churches, and nine Jew congregations.

Fifth Annual World Bible Reading Drive

NEW YORK.—The daily reading the Bible is urged in the promot of the Fifth Annual Worldwide Bi Reading Program, which will be sp sored by the American Bible Soci from Thanksgiving to Christmas.

"This program is a plan to get r lions of people in America and over the world to read the sa Bible selections daily for the thirty- days in this period," according to James V. Claypool of the American ble Society, who is director of the p gram. "Last year 15,000,000 of little bookmarks, that contain the of suggested Scripture passages, w distributed and the list of selecti was reprinted about 20,000,000 tin We expect to have an even larger sponse this year, when more and m people, both at home and abroad, cording to reports, are turning to Bible as a source of help and ho

Among the eight rules the B Society has compiled for the effec reading of the the Scripture passa are "Set aside and keep a definite d

for reading;" "Read slowly and rfully. 'No snap shots but time ures' should be the rule;" "Memo- one key verse daily."

side of the United States the am is under the supervision of ociety's twelve foreign agencies, will produce the reading lists in anguages spoken in those nations they serve. Thirty-four countries cipated in the program last year. lains, serving with various branch- the Armed Forces in all parts e world, also secured the material.

National Sponsoring Committee of en, of which President Harry S. an is honary chairman, assists the Society in the promotion of the am.

e theme for 1948 is "The Book of Nations." The reading program as its central day Universal Bible lay which falls on December 12. ssist the pastors in the observance his day the American Bible So- has mailed over 130,000 packets aterial to churches of more than ty different denominations.

PRESS

rd Is Published n 1090 Languages

EW YORK—(RNS)—Ten new uages and dialects were added last to the list of Bible translations, ging the total to 1,090, according survey by the American Bible ety here.

ew languages are Aztec, Chol, eco, Tarahumara, Tzeltal and il, spoken in Mexico; Naga: Chang Naga: Mao, used in Assam; tcheri, prevalent in French Equa- l Africa; and Palau, found in onesia.

e Gospel of Luke in the Palau dia- was printed in Tokyo during the from a manuscript of the New ament left there by German mis- aries, who had translated the ament.

e entire Bible has been published 185 languages. A complete New ament has appeared in 241 more, a Gospel, or other whole book, or of a book, in 664 additional lan- ges.

me Reading Club Jrges Clean Books

EW YORK.—*Christian Herald* has ched another crusade—a drive for n literature.

. Daniel A. Poling, in his leading orial in a recent number stated, months *Christian Herald* has stat- he case of decent America against cent books. The time has come for e aggressive action. Always there been indecencies in print, but until now have reputable publish- eally prospected this 'pay-dirt.' To- the stream of unclean fiction has eased to such a point that it is a l, a serious threat to the founda- s of our American way of life."

e Home Reading Club is *Christian ld's* counter-attack. Members of club will be sure of receiving the best books because of the Board of Review, composed of Bess Streeter Aldrich, novelist and shortstory writer; Edwin Balmer, editor of *Redbook Magazine;* Fulton Oursler, senior editor of *Reader's Digest;* Drew Pearson, commentator and newspaper columnist; and Daniel A. Poling, editor of *Christian Herald.* This board will pass on each book before it goes to a club member.

MISSIONS

Baptist Missions Leader Hits Chinese Communists

RICHMOND, Va.—"If anyone thinks Communism is the answer to the world's problems, he ought to go to China today."

Those are the words of Dr. Baker J. Cauthen, secretary for the Orient of the Southern Baptist Foreign Mission Board, who is here from Shanghai on a two months' visit.

"If you talk with men and women of real character who have experienced the Communists in action," he said, "they will tell you an ugly story of robbery, torture and death—all in the name of a new China."

Dr. Cauthen, a native of Lufkin, Texas, declared that "civil war or no civil war, Communists or no Communists, the Christian missionary to China is going right ahead with his job of preaching, teaching and healing."

Describing the Communists as "very difficult masters," Dr. Cauthen said the Red regime "is hardest on those Chinese who have professed the Christian faith."

The mission leader, who is responsible for the work of 208 Baptist missionaries in China and Japan, declared that "the door is wide open for Christian missions" in China despite civil strife and economic confusion.

Dr. Cauthen's statement is interesting in view of the fact that speakers at the recent Foreign Mission Council meetings at Buck Hill Falls, Pa., expressed confidence in Chinese Communists.

SAM Missionaries Leaving for Japan

TURLOCK, Calif. — This fall The Scandinavian Alliance Mission will send a number of the missionary candidates shown below to Japan, thus increasing the present force of twenty-one on this field. Some of these candidates have already gone. In the course of a few years the Mission hopes to have at least a hundred young people carrying the Gospel to the 78,000,000 unevangelized Japanese, states David H. Johnson, general director.

Dr. Johnson, who recently visited Japan, says further: "Japan has been a very difficult mission field. In prewar days the political and military powers looked upon the missionaries with grave suspicion. They were thought to be spies. It was not easy under such circumstances to reach the masses for Christ. A new Japan is now open to missionary endeavor. Faith in the old heathen religions of that land has crumbled. The young people have lost confidence in Shintoism and Buddhism. Their heathen gods have proved themselves myths. The emperor has publicly admitted that he is not divine. With the collapse of their religious beliefs the door has opened to the message of the living Christ. The people of Japan want to hear the truth. Christianity has been brought into a very favorable light through the noble efforts of General Douglas MacArthur and his staff. It is now easy for missionaries to get a hearing from the people. There is a marvelous response to the teaching of the Word. Here is a land with a great need and a wide open door, presenting a tremendous challenge and responsibility to the Christian church of America."

Earlier this year when the Fifty-eighth Annual Missionary Conference of The Scandinavian Alliance Mission was held here, seventy-seven missionary candidates were present — some going to Japan, others to various fields of service.

SCANDINAVIAN ALLIANCE MISSIONARY CANDIDATES

These missionary workers either have left or will soon leave for Japan.

Missionary Plane on First Trip to Africa

SPRINGFIELD, Mo.—A giant twin-engine transport plane, "The Ambassador," took off from the Springfield Municipal Airport one day last month (UEA, Sept. 1) the first of its flights in missionary work for the Assemblies of God churches. The plane, a converted Army surplus C-46 Curtiss-Wright Commando, was en route to Africa by way of Newfoundland and Ireland. It carried ten missionaries and their baggage, along with a Republic Seabee amphibian plane which had been stripped of its wings and pontoons and stowed in the capacious hull of the transport. The Seabee will take the place of the old Sikorsky amphibian which has been used to great advantage in recent years on the coast of Liberia.

The first flight of the "Ambassador" is a part of a program of world wide missionary aviation being launched. The plane will be used on unscheduled flights throughout the world in carrying missionary personnel and equipment to and from the field. The Assemblies of God will also be cooperating with Scandinavian Missionary Flights, who are operating a transport plane in missionary work in Europe, and the National Lutheran Council of America, who are flying the "St Paul" C-46 plane in China. A cooperative arrangement is being worked out and a program known as "Missionary Flights" is expected to encircle the globe in the task of providing missionaries with airline transporation.

The Assemblies of God "Ambassador" has a wing span of 108 feet, an overall length of 76 feet, and is powered by two 2,000 horsepower Pratt-Whitney motors. It has a cruising speed of 215 miles per hour, and with the addition of long-range fuel tanks will be able to fly 2,500 miles nonstop. A crew of four Christian fliers are handling the plane. The C-46 has been converted into a passenger ship with places for forty passengers.

The "Ambassador" is to touch at Newfoundland, Greenland, Iceland, Ireland, Portugal, the Canary Islands and Dakar en route to Liberia. After discharging the Seabee amphibian and the missionaries, the plane will continue on to the Gold Coast and Nigeria. On its return trip the "Ambassador" will carry twenty-five furloughed missionaries of the Assemblies of God to the homeland.

Syracuse Presbyterians Inspire Missionary Zeal

SYRACUSE, N. Y.—The First Presbyterian Church of Schenectady, of which Dr. Herbert S. Mekeel is pastor, has made a unique record in enlisting candidates for the ministry and mission field.

During the past ten years, twelve young men professionally trained as engineers have abandoned their chosen fields to enter church vocations. Four of these young men are already on the mission field, a fifth is assistant pastor of the home church, two have just finished seminary and four are students at Princeton Theological Seminary. This is only part of a larger program which has sent two nurses to the mission field and another into training for overseas service. In addition twenty-four students are in colleges, seminaries or interneships who are preparing for the service of the church.

The secret of the achievement lies in the evangelistic zeal of the pastor, the historic interest of this church in missions, and a student committee composed of engineers who counsel with the young people and provide financial assistance if needed. The committee has spent over $10,000 on its work in ten years. The church has assumed full financial support of most of the young people it has enlisted.

RADIO

Radio Survey Shows Religion is Popular

WACO, Tex.—The radio department of Baylor University recently made an average of 220 calls each fifteen minutes to over 1,500 people, in a survey that reveals:

1. There is a sizable audience on Sunday mornings.
2. A surprisingly large share of this audience is devoted to religious programs, in contrast with situations existing at other times during the week.
3. "Block" listening prevails on Sunday mornings.
4. Audiences for religious programs do not decrease during the time when worship services are customarily held.
5. Listeners to religious programs include a high percentage of church people and shut-ins.
6. The percentage of unchurched listeners to religious programs increases as the time grows later on Sunday mornings.
7. In Waco the Sunday morning worship services which are broadcast attract a high percentage of people with similar denominational backgrounds but do not limit themselves to members of a particular church.

WAR RELIEF

Mennonites Extend Relief Program to Japan, Java

AKRON, Pa.—(RNS)—Overseas relief activities of the Mennonite Central Committee have been extended to Japan and Java, it was reported by J. N. Byler, director of relief for the committee. Byler returned to headquarters here after a world trip during which he made an extensive survey of areas served by Mennonite churches.

The MCC's relief program, based to a considerable extent on donations of foodstuffs from farmer members of the Mennonite churches, is administered from this small Lancaster County community. A warehouse for channeling of the food is located at Silver Springs, Maryland, from where the overseas shipments are consigned.

In Java, Byler completed details of a church relief program based on providing food and medical services, while in Japan the Mennonite activity will be devoted to rehabilitation work. Byler said he was impressed by the activities of the Japanese in utilizing all available space for gardens to grow food.

PUBLIC AFFAIRS

Ministers Exempted From Armed Services

CHICAGO.—Ministers and mi[illegible]terial students are exempt from ser[illegible] under the Selective Service Act of 1[illegible] but must register.

The exact provisions of the draft [illegible] respecting the clergy are as follows:

Regular or duly ordained ministers of [illegible]ligion, as defined in this title, and stu[illegible] preparing for the ministry under the dire[illegible] of recognized churches or religious organizat[illegible] who are satisfactorily pursuing full-time co[illegible] of instruction in recognized theological or [illegible]vinity schools, or who are satisfactorily [illegible]suing full-time courses of instruction [illegible]ing to their entrance into recognized theolo[illegible] or divinity schools in which they have [illegible] pre-enrolled, shall be exempt from training [illegible] service (but not registration) under this [illegible]

The term "regular or duly ordained mini[illegible] of religion" does not include a person [illegible] irregularly or incidentally preaches and te[illegible] the principles of religion of a church, reli[illegible] sect, or organization and does not include [illegible] person who may have been duly ordaine[illegible] minister in accordance with the ceremo[illegible] rite, or discipline of a church, religious sect [illegible] organization, but who does not regularly, [illegible] vocation, teach and preach the principles [illegible] religion and administer the ordinances of p[illegible] worship as embodied in the creed or princ[illegible] of his church, sect or organization.

Dawson Writes Book On Church and State

WASHINGTON, D. C.—(RNS)—[illegible] J. M. Dawson, executive secretary [illegible] the Baptist Joint Conference Comm[illegible]tee on Public Relations, is author o[illegible] new book, "Separate Church and St[illegible] Now," published on Sept. 1.

The book is an expansion of a ma[illegible]festo distributed in pamphlet form [illegible] Protestants and Other Americans U[illegible]ed for Separation of Church and St[illegible] Dr. Dawson said his book present[illegible] documented warning against a curr[illegible] drift toward union of Church and st[illegible] and suggests way of arresting [illegible] drift.

Among the cases presented to s[illegible]port his thesis, Dr. Dawson inclu[illegible] the New Mexico school case, which [illegible] now before the courts, the North [illegible]kota anti-garb ban, and the bann[illegible] of *The Nation*, weekly magazine, f[illegible] New York public schools.

New York Groups Seek To Halt Released-Time

ALBANY, N. Y.—(RNS)—An i[illegible]pendent suit challenging the lega[illegible] of released-time religious instruct[illegible] in New York state will be filed h[illegible] by the American Civil Liberties Un[illegible] the Synagogue Council of Ame[illegible] and a number of other organizati[illegible]

In their joint announcement, [illegible] organizations disassociated themse[illegible] from the action of Joseph Lewis, pr[illegible]dent of the Free Thinkers of Amer[illegible] who is also suing to outlaw the [illegible]leased-time program. They said [illegible] Lewis' sole motive in bringing the [illegible] was to further his "atheistic pro[illegible]ganda."

The organizations involved in [illegible] planned suit said they were not [illegible]posed to religion but believed [illegible] American democratic system "dema[illegible] complete separation of Church [illegible] State and that religious education [illegible] best be advanced when it is enti[illegible] independent of the public school [illegible]tem."

inging religion into the public ," they contend, "inevitably re- n divisiveness and interreligious mony."

ong the organizations who will ne suit are the United Parents ation of New York, the American Congress, the American Jewish uittee, the National Community ons Council, the Anti-Defamation ie of B'nai B'rith, the Jewish War ans, and the Jewish Labor Com- e.

eased-Time" Now itlawed in Kansas

PEKA, Kan.—(RNS)—It is il- to use public school buildings or for religious training, according ruling by Attorney General Ed.- F. Arn of Kansas.

held two practices to be viola- of the U. S. Constitution: (1) re- is instruction held within a public ol building; and (2) religious train- given outside school premises e children are released from the ds.

n, whose ruling came in response request from the state superin- ent of public instruction, also held Kansas' compulsory education could not be used to aid religious ps in furthering their teaching.

E Regional Men to lelp in Placing DPs

ASHINGTON, D. C.—The NAE ic Affairs office here — Dr. Clyde Taylor, secretary — is asking the eration of NAE Regional Offices ughout the country in securing in- ation concerning persons and or- zations in their area issuing invita- to Displaced Persons under the nt law passed by Congress.

e three-man Commission which government has set up to coordi- the entrance of DPs into the coun- is now working on the general to carry out the provisions of the and serve as a directive to all col- ating agencies. Among the ques- on the questionnaire which all wish to receive DPs will be asked nswer are: (1) Name and address erson, organization, or group. (2) onality of persons or person desir- anguage preference; religious pref- ce. (3) Occupation or profession hich DPs are to be employed. (4) ou want single (male or female,) amily? (5) What housing facilities ou have available? (6) Are housing work available the year around? Will the prevailing wage be paid the DPs? (8) Would you be willing to pay transportation of DP from port of entry?

Fort Wayne Classes To Meet in Buses

FORT WAYE, Ind.—(RNS)— Religious education classes in Fort Wayne's city and suburban public schools, unless halted by an injunction, will be conducted in buses during the 1948-49 school year, Andrew G. Burry, president of the Associated Churches, program sponsor, announced here.

To satisfy restrictions of a U.S. Supreme Court ruling barring such classes in public school property, Fort Wayne will become the first city in the country to adopt this plan, the Rev. A. Hunter Colpitts, chairman of the weekday education committee, said.

The initiative and ingenuity in finding a convenient way to continue classes in religion have stemmed from almost solid community support of the program, Burry pointed out. Last year more than ninety-seven per cent of all eligible children volunteered for classes conducted for the third, fourth and fifth grades.

ASSEMBLIES

Some 4,000 Attend Keswick Convention

KESWICK, England — The Annual Keswick Convention, always a mecca for evangelicals, this summer attracted nearly 4,000 visitors — Frenchmen, Germans, Poles, Hungarians, representatives of India and Pakistan, of Egypt and of Israel. "All One in Christ Jesus" was the slogan emblazoned on red banners within and without the tents — a constant reminder throughout the week of how all racial and denominational barriers are forgotten, or at least transcended, at Keswick. Numbered among those in attendance were representatives from National Young Life Campaign, the Sudan United Missions, Tyneside Baptist Youth Movement, Inter-Varsity Fellowship, Cambridge Inter-Collegiate Christian Union, members of the Officers' Christian Union, missionary house-parties and visitors from the Continent. Others were prevented from coming because of currency restrictions and other travel difficulties.

Chairman of the convention was Mr. Fred Mitchell, supplying for Rev. W. H. Aldis who was called Home a month before the session opened. Early morning Prayer Meetings were held each day conducted by Rev. Guy H. King.

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The main meetings were the morning Bible Readings, led by Rev. T. M. Bamber, and the evening gatherings. Noon and afternoon Bible Readings were designed chiefly for day visitors unable to come in the mornings. The afternoon addresses were given by Dr. Donald G. Barnhouse.

Two receptions were held — one for overseas visitors and the other for missionaries. At the latter, Dr. Barnhouse described incidents in his various visits to mission fields.

Friday morning, according to custom, was devoted to world evangelization. Among the missionary-speakers were: Rev. I. Dunbar (Tunisia), Dr. O. Vansteenberghe (Europe), Dr. Hilda M. Lazarus (India), Sir Henry Holland (North-West Frontier), Rev. S. Burgoyne (India), Miss Margarete Barley (East Africa), Mr. N. Gibson (South America) Mr. Eric Fiske (Moslem), Mrs. Mackenzie (Ethiopia) Mr. H. G. Farrant (West Africa), Miss Esther Tsui (China).

Speakers at the various sessions, in addition to those already mentioned, included Herr Bruno Offermann, Dr. Howard Mowl (Archbishop of Sidney), Rev. A. T. Houghton, Rev. G. B. Duncan, Rev. W. H. Cragg, Rev. James Dunlop.

On Friday afternoon several hundred members of Keswick Fellowship gathered for their meeting, under the chairmanship of Rev. Andres MacBeath.

An impressive and unforgettable feature of the convention was the Communion Service in which 4,000 people participated.

YOUTH

Expanded Youth Work Urged For Lutherans

VALPARAISO, Ind.—(RNS)—Youth work must be expanded to include not only teen-agers, but those in their middle twenties and early thirties as well, the first All-Lutheran Youth Conference was told here.

Rev. Joseph Frease, executive secretary of the Luther League of the United Lutheran Church, warned the conference at Valparaiso University that the largest proportion of unchurched adults in this country is found among those in the middle twenties and early thirties.

The meeting here was attended by 125 representatives of ten Lutheran youth organizations with a total membership of more than 300,000 Lutheran young people throughout the country.

Dr. O. P. Kretzmann, president of Valparaiso University, hailed the conference as "a landmark in the history of the Lutheran Church." He said such a meeting of future Church leaders would lead to deeper understanding among the various Lutheran bodies.

Those attending the sessions were urged by the Rev. Oscar C. Hanson, president of the Luther Bible Institute, Minneapolis, to assume the spirit and zeal of the early Church.

"We are living in an hysterical age," he said. "All the world is looking to the Church for leadership. We must not be content with saving civilization —our skyscrapers, autos, super-highways. Our purpose must be to popula the Kingdom of Heaven, a purpose be followed with the zeal and coura of the original Church."

Baptist Youth Take Life-Long Pledges

OKLAHOMA CITY—(RNS)—Th sands of high school and college st dents assembled at the famed Souther Baptist summer colony in the A buckles, southern Oklahoma, took lif time pledges not to drink, smoke, dance.

The pledges were made at the th ty-first annual Baptist Falls Creek sembly, where participants meet ea year in quarters that range from ult modern concrete structures on mou tainsides to cots tied to the steep slop

It was estimated that between 2,0 and 3,000 of the 12,000 young Bapti assembled took the pledge, after hea ing an exhortation by Dr. W. A. Cr well, of Muskogee, Okla., conventi preacher.

The Baptist colony has a municip set-up larger than nearby Davis, Okl It has five miles of city streets, own electric and water systems, own newspaper, police force, stor eating facilities, baseball diamon swimming pools, and tennis courts.

The colony is a beehive of activ for ten days each year, but is a vaca city until the next August. Bapti call the Falls Creek assembly, whi began in 1917, the largest in the wo for young people, but the gray hea in the vast audiences are plentiful, t

YFC Reports Growth In the Middle West

WINONA LAKE, Ind.—Youth Christ rallies in the Upper Central gion—Illinois, Indiana, upper Michiga Wisconsin, Kentucky and Tennessee increased thirty-three per cent in t past twelve months, a highly succes ful third annual conference was to here by Regional vice president Robert A. Cook.

There now are more than 200 ralli in our region," Dr. Cook announc "compared to 150 last year at th time. Greatest growth has been wit in a 100-mile radius of Chicago."

"We are reaching," he added, " estimated 100,000 young peop through these 200 rallies. In our dri for a rally in every county, we ha come just one third of the way—1 counties out of 478."

Cedric Sears, service director of t region, reported at the end of the we of inspirational meetings that mo than 400 decision cards had been sig ed for salvation, life dedication or consecration. More than 600 young pe ple stayed on the grounds, with eveni crowds reaching 4,000 when such m as Dr. William Culbertson, Dr. Vince Bennett, Rev. H. H. Savage, Rev. Bi Graham, Dr. Torrey M. Johnson, Cook and others spoke.

Dodds Says Church Failing Its Youth

GRAND RAPIDS, Mich.—(RNS) Gil Dodds, America's fastest miler, clared here that the Church is faili to meet the needs of young peo

se too many of its traditional es "are not working theories."

"Flying Parson," an ordained er, was one of four Christian s who took part in a discussion s The Church Failing Our ?" at the third annual Christian Conference of North America. lds scored the youth record of hurch on five counts: (1) The h, in expecting a pastor to be an tional speaker, psychologist, director and so on has not d to specialize. "The Church must to be a one-man organization." hurch workers must be more adely trained. (3) The Church must nize its obligation to minister to vhole life of the individual—and ivide the life of the young person little segments. (4) The Church l youth by failing to maintain the iple that there can be no sound omic or material values without oundation of spiritual values. (5) Church is failing to give youth a call to Christian service.

BENEVOLENCE

herans Plan chool for Deaf

W YORK.—The Missouri Luth- Synod expects to erect a Chris- school for deaf children at ontown, Long Island, on a thirty- property. A synod-wide offering d $75,000 toward purchasing the erty, but an additional $125,000 is ed. To finance the project the d has set up an organization called Lutheran Friends of the Deaf,

ty children will be enrolled when school is opened. The estimated 00 annual operating costs will be by tuition and contributions. The school will be the second of its in the Missouri Synod. The first Detroit, Michigan.

pital Association olds 27th Convention

LANTIC CITY, N. J.—The Ameri- Protestant Hospital Association hold its twenty-seventh Annual vention in Hotel Dennis here Sep- er 17, 18 and 19, using as the con- ion theme: "Experience, Expres- and Example in Christian Heal-

e formal opening of the conven- in the Garden Lounge will be pre- over by Rev. Paul C. Elliott, ident, who is administrator of the byterian Hospital-Olmsted Me- al, Los Angeles. Among the speak- will be Dr. Samuel W. Hamilton, rintendent and medical director e Essex County Overbrook Hos- , Cedar Grove, N. J., a mental tution of 2600 beds established in Dr. Hamilton began his psychiat service in Manhattan State Hos- in 1905, continued at Utica State ital, Philadelphia Hospital for tal Diseases, and Bloomingdale ital.

unusual exhibit will be on display e convention where those in at- ance may view and study book- and information used in the various hospitals for public relations. The exhibit will be arranged as the public relations program is directed toward The Patient, The Public, The Employee, and The Prospective Student Nurse.

Another interesting feature of the convention will be the visit on Friday afternoon to two of the hospitals in the area — Atlantic City Hospital, and Betty Bacharach Home located six miles south at Longport, N. J. The latter since 1924 has been a refuge for crippled and afflicted children, regardless of race, color or creed.

DENOMINATIONS

United Lutherans Report Increase

PHILADELPHIA — (RNS) — With the addition of 41,144 new members last year, the total membership of the United Lutheran Church in America stands at 1,880,628, it was announced here.

Dr. F. Eppling Reinartz, secretary of the denomination's administrative body, said that thirty-one per cent of the additions were people who previously had no church affiliation.

"This may seem like a healthy figure on the surface," he said, "but the average congregation is receiving only slightly more than four unchurched persons a year. While the average is higher in certain sections of the country, the need for a stronger evangelistic program is clearly indicated.

Dr. Reinartz said four per cent of the additions last year were converts from the Roman Catholic Church. Greatest gain from the Catholic Church, he indicated, was in the New York Synod, including New Jersey and New England, where 389 additions were made.

SBPF Elects Officers; Plans Southwide Meet

CAMDENTON, Mo.—At the annual election of offficers of the Southern Baptist Premillennial Fellowship, Kenneth McDaniels, pastor of the Edwards Street Baptist Church, Vandalia, Ill., was elected to the newly created vice-

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president's post. Those reelected were John Farrell, president; Wm. H. Spencer, secretary; Harold Harsh, treasurer; William Potter, publicity director.

The first annual southwide conference of SBPF will meet in Highland Park Baptist Church, Chattanooga, Tenn., September 21-22.

K of C Votes $375,000 For Church Advertising

HOUSTON, Tex.—The 66th annual convention of the Knights of Columbus meeting here in August approved expenditure of $375,000 during the coming year on national advertising explaining doctrines of the Roman Catholic Church.

Recommendation for continuation of the advertising campaign was made at a closed session of the Supreme Council by a special committee which said expenditure of $100,000 the last year resulted in more than 100,000 enquiries about the church.

REFORM

Yale Alcohol Expert Sides With the "Wets"

ATLANTIC CITY, N. J. — The sound approach to solution of the alcohol problem is to draw a distinction between "moderation" and "excess" and not between abstinence and non-abstinence, Dr. Howard W. Haggard, director of the Laboratory of Applied Physiology at Yale University, and a founder of that university's School of Alcohol Studies, told several hundred brewers assembled at the 72nd annual convention of the U. S. Brewers Foundation.

"More than sixty millions of our adult population, considerably more than half of this population, use alcohol beverages to some extent," said Dr. Haggard. "The overwhelming majority use them in moderation that does not harm them physically, morally, or economically."

The public's support toward a solution of the alcohol problem can be obtained, Dr. Haggard added as his opinion, so long as a practical and constructive plan can be offered for the "control of excessive drinking." Without full understanding by the public, he said, emotion rather than reason prevails. "Actions are taken and written into laws that give us such tragic non-solutions as National Prohibition and such evasions of social responsibility as that of Local Option."

As a student for nearly twenty years of the problems of alcohol, he said, he was not impressed by the point made by advocates of total abstinence purporting to implicate beer and ale in the alcohol problem.

Dr. Haggard's address leaves little doubt as to the character of the "alcohol studies" at Yale.

Temperance Tornado Launched in Kansas

DODGE CITY, Kan.—(RNS)—The "Temperance Tornado," a caravan of militant drys, launched a 1,500-mile tour of the state here in opposition to repeal of the sixty-seven-year-old prohibition law, to be tested at the polls this November for the first time fourteen years.

The seventy-five-member motorca is slated to visit its speech-making a parading upon 100 Kansas communit in a two-week sweep, led by Willa Mayberry, Elkhart publisher.

Numbered among its speakers Glenn Cunningham, former nation track star, also Elkhart, and Rev. C. Walker, Topeka, chairman of the Ur ed Dry forces. High school band me bers round out the party.

When the 1880 prohibitory ame ment to the state constitution w last voted upon in 1934, repeal l out by some 89,000 ballots. No ov demonstration has been staged to d by the Kansas Legal Control Coun organized early this year to lead fight for repeal.

Portland to Welcome 2,000 WCTU Delegates

EVANSTON, Ill.—Increased war the manufacture and sale of alcoho beverages, with emphasis on drying of communities by local option, to abstinence by individuals and the u mate return of national prohibiti will be highpointed at the 74th Ann Convention of the National Woma Christian Temperance Union in Po land, Ore., Sept. 22-26, according Mrs. D. Leigh Colvin president.

The convention will mark the sev ty-fifth anniversary of the Woma Temperance Crusade, as distinguish from the Diamond Anniversary of founding of the Woman's Christ Temperance Union to be celebrated 1949, climaxing with the latter's 7 Annual Convention in Philadelphia.

The Crusade began in Hillsboro, in 1873, after about fifty women for prayer, and then marched on loons, obtaining from a number of loon-keepers their promises to stop se ing alcoholic beverages. The moveme spread rapidly to other states, cul nating in a call by Crusade leaders a convention in Cleveland, O., in M vember, 1874, at which the Natio WCTU was organized.

Approximately 2,000 delegates a visitors are expected to attend Portland Convention, Mrs. Colvin sa They will be welcomed by Mrs. Fr J. Tooze, Portland, president of Oregon WCTU, and Mrs. Dorothy M Cullough Lee, mayor-elect of Portla

Highlights will include Mrs. Colvi recommendations for the coming ye her presidential address to keynote Convention, the election of office and an address on "Liquor and Individual" by Dr. Andrew C. Ivy, C cago, nationally known medical thority and Vice-president of the U versity of Illinois.

"Our Field Is the World," will the subject of a speech by Mrs. M garet C. Munns of Seattle, Wash., a Burlingame, Calif., Treasurer of World's WCTU, at the "World Nig session, Thursday. Mrs. Induk Pa Korea, will also speak on "Women Korea Today."

Other speakers before the Conv tion will include Judge Matthew Hill, Olympia, of the Washington St Supreme Court; Judge Donald E. Lo of the Portland Circuit Court; M William Kletzer, Portland, Past Pr

f the National Congress of Par- nd Teachers; Rex Putnam, Sa- Ore., State Superintendent of Instruction; Dr. Regner W. erg, Astoria, Ore.; L. H. Brattain, nd, Superintendent of the Tem- ce League of Oregon; Dr. Char- uren, of Calvary Baptist Church , Ore., and Rev. Russell Morse her, Long Beach, Calif.

—PERSONALIA—

Gregg Singer, associate professor story and chairman of the history tment at Wheaton College, has ted a like position at Salem Col- Winston-Salem, N. C.

Clarence Hunt, outstanding leader he Evangelical Congregational ch, died August 18. Dr. Hunt was dent of Albright College, Reading, from 1915-23. He held many im- nt posts in his denomination.

nneth N. Taylor, editor of *His,* official magazine of the Inter- ty Christian Fellowship, has been inted director of Moody Press. He eeds Edward A. Cording, whose nation became effective Septem- 1.

hn M. Carter, pastor of the First ist Church, Harrodsburg, Ky., has gned to accept the presidency of pbellsville College, at Campbells- . He succeeds Dr. W. M. Caudill.

illy" Graham, vice president of h for Christ, International and erim president of Northwestern ols, has recently been honored the degree of D.D., conferred at s College, Wilmington, Del., and Doctor of Humanities at Bob Jones ege, Greenville, S. C. He has also elected to the Royal Literary So- and the Royal Geographical ety of London.

ter Stam, Jr., executive director of Wheaton College Conservatory of ic, will ecome dean and registrar aith Theological Seminary, Wil- ton, Del., beginning October 1.

y F. Smee, Northern California ict superintendent of the Church e Nazarene, has accepted the of- of General Secretary of Home ions and Evangelism of the de- ination.

ul A. Collyer has been elected as- nt secretary of the American Bible ety in charge of Foreign Distribu- Mr. Collyer is a former mission- to China. He begins his new work ember 1.

chard Harris Ellington, pastor of wood Lutheran Church, Minneap- Minn., has been appointed secre- of the Northwestern District of American Bible Society with head- ters in Minneapolis.

dson T. Armerding is leaving the ty of Wheaton College to become ember of the faculty of Gordon ge, Boston, Mass.

thur House Stainback has accept- call to the Madison Avenue Bap- Church of New York City. Dr. ge Caleb Moor has just concluded y years as pastor.

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NAE and Separation

(Continued from page 11)

of purity of life and doctrine," and in the provision that no denomination, congregation, or person connected with the Federal Council of Churches of Christ in America may be a constituent member of the American Council, although congregations and individuals connected with the Federal Council may be received into fellowship as *auxiliary* members.

Our American Council brethren regard this matter of separation as the great reason why they cannot cooperate in any way with the evangelicals in the National Association of Evangelicals. They say that the NAE does not stand for the separation of the believer from apostasy and unbelief. In an article in the *Christian Beacon* for March 18, 1948, the statement is made, "The National Association of Evangelicals does not stand for separation from apostasy and unbelief."

Again when Dr. Robert T. Ketcham, vice president of the American Council, was discussing the reason for the separation between the brethren of the American Council and those of the NAE in an article entitled, "Just What Is the Issue?" *(Christian Life and Times*, Feb. 1948) he said:

"The real issue is whether or not separation from apostasy should be added to repudiation and denunciation. This, and this alone, is the present issue between the American Council of Christian Churches and the National Association of Evangelicals. The American Council believes that separation is enjoined upon us by the Scriptures. The National Association of Evangelicals holds that separation is not necessarily an obligation resting upon a Christian."

So we see that the question of the obligation of Christians to separate from apostasy is considered very important by these brethren. So important indeed, that Dr. Ketcham says, if we get his meaning correctly, that is *the* issue which keeps the evangelicals of the American Council and those in the NAE separated in different camps.

III

Now then if it could be shown that our brethren of the American Council have the wrong impression of the NAE's attitude on this point, and that the brethren of the NAE do believe that it is imperative that the believer should separate from apostasy and unbelief, would this not be an important demonstration?

How might this be ascertained? Certainly not by taking chance statements of this or that member or leader of the NAE, particularly when made incidentally and not addressed to the exact matter under discussion. In fact can a leader presume to speak for the NAE and say "The NAE believes this, or does not believe that." The present writer cannot, or if he does it will certainly represent only his personal assessment of the attitude of the NAE unless there has been some sort of utterance through official channels.

At the meeting of the Executive Committee of the NAE on June 3, writer, knowing that the NAE frequently been represented as believing in the obligation of belie to separate from apostasy, asked Executive Committee if this were He did this feeling pretty sure it was not just that way. The Exe tive Committee unanimously app ed a statement on this point authorized a poll of the Bo of Administration, a group some sixty-seven men who pres ably would be able to give true cross section of the NAE f ing on this point. The returns w immediate and overwhelmingly approval of the Executive Com tee's utterance.

The statement, which we bel fairly accurately represents the NA attitude on this matter of "separati follows:

"With reference to separation, NAE holds that the growing liberal of denominations sometimes reac that final apostasy when the proper course for Evangelicals is withdraw in loyalty to the Scriptu but the NAE does not presume decide when that point has reached, recognizing at this po the responsibility of the indivi conscience."

The members of the Executive C mittee which formulated this st ment were desirous of being clear at two points at least. F they wanted to make it clear that NAE does believe in the positive gation of evangelicals — Bible-bel ing Christians — to withdraw f apostasy if they would be obed to the Scriptures. Second, they wa to make it crystal-clear that question as to just when this n be done in order to be true to is a matter for the individual decide in the light of his own sponsibility before his God.

The statement of course is short succinct. It does not attempt to everything that there is to be upon the subject. But the men prepared it felt that it contai quite well the nub of the mat and that many more words m be used and still add very li of fundamental import to this st ment.

IV

Some of the board members m helpful observations regarding statement. We shall not quote various enthusiastic commenda comments but shall mention one two criticisms which appear to worth our attention.

One board member, while accep the statement, pointed out that speaking of "the growing liberal of denominations" it is implied all denominations are moving in direction of apostasy. He sugge saying, "Some, or certain denom tions" . . . . Two other members commented on this implication. writer believers that the sugge clarification follows the intent of Executive Committee when the st ment was formulated. The trend so-called "liberalism" in theology indeed all too general among denom tions, but it was intended to in that it is universal.

her member, approving the ent, asked if it would not be to substitute the words "a state stasy" for "that final apostasy." parently felt that "that final sy" could be taken to have a nce to eschatology or the last The original intent of these was to refer to a state of apostaom which there was no relief aling in prospect but which nal as far as a given denominavas concerned. It was not in- to mean "the final general sy of the last days."

another comment called attenio the fact that "in cases where denomination has gone to the of incorporating unorthodox nents into its declared and auc statement of doctrine" there ns very little need for leaving for the individual to decide as relative apostasy of the denomi-n. This seems a most valid obser-n.

have given you herewith a state- as to the attitude of the NAE ding the matter of separation apostasy. This has been in the ests of adequate information and y of thinking on the part of -believing people. Incidentally, it d be said that while the state- can perhaps be said to be the fully official utterance of the in this matter, it by no means s as a new departure or as a new ept for the NAE. It was suggest- substantially its present form by op Leslie R. Marston, who lifted om his presidential address at the ago convention of the NAE in May The wording used at that time "Admittedly, the growing liber- of a denomination may reach final apostasy when the only rable course for Evangelicals is to draw in loyalty to truth. But the onal Association of Evangelicals not presume to decide when that t has been reached" (*Progress*, p.

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ow that it is clear, or we feel ld be clear that the NAE believes he obligation of evangelicals to eparate from apostasy, will this be hailed with joy by our hren of the American Council? ld that this might be, and that e two groups of evangelicals might together for the evangelical cause. it we are personally inclined to be ewhat pessimistic as to this possiy because *we do not ourselves e with Brother Ketcham in his ment that "The real issue is her or not separation from apostahould be added to repudiation and nciation."* If this were the real , then an official statement by the in favor of separation ought to ove any reason for further separa- between these two evangelical ps.

it *we believe that this itself is not real issue.* In a later article we try to follow this lead further and of what a nature, in our opinion ast, is the real issue that separates e two groups of Bible-believing hren in the Lord.

STEPHEN W. PAINE

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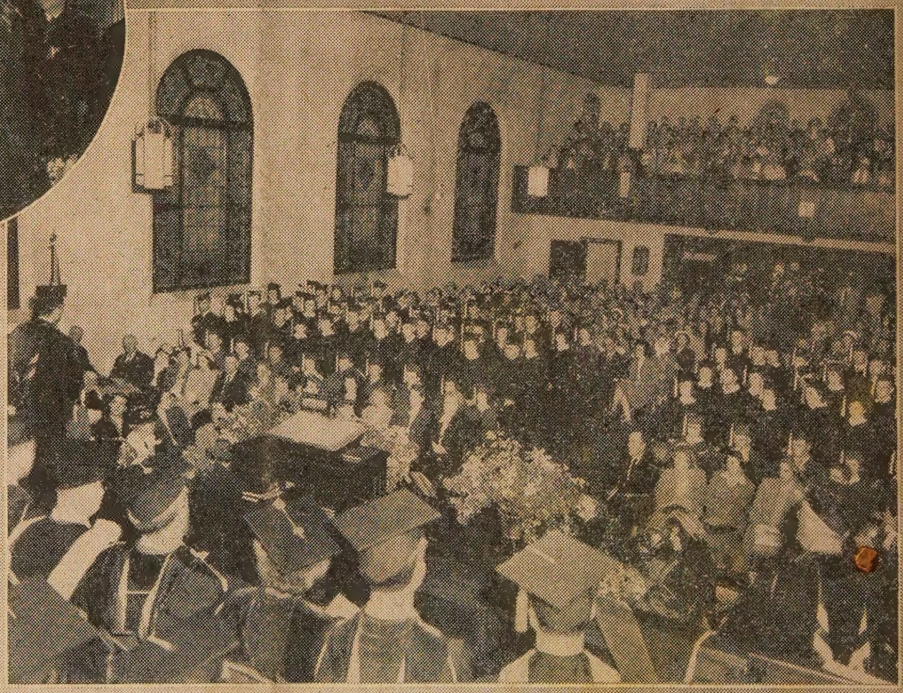

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